

The Messenger

Dr A H Strickler
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"Is the Truth in Jesus."

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Poetry.

PRAYER TO THE COMFORTER.

Come deck our feast to day
With flowers and wreaths of May,
And bring an offering pure and sweet;
The Spirit of all grace
Makes earth His dwelling place,
Prepare your hearts your Lord to meet;
Receive Him and He shall outpour
Such light, all hearts with joy run o'er,
And sound of tears is heard no more,
Thou harbinger of peace,
Who maketh sorrows cease,
Wisdom in word and deed is Thine;
Strong hand of God, Thy seal
The loved of Jesus feel;
Pure Light, o'er all our pathway shine!
Give vigorous life and healthy powers,
Oh let Thy sevenfold gifts be ours,
Refresh us with Thy gracious showers!
—Schmolck, 1715.

Theology and Criticism.

For The Messenger.

THE PROMISE FULFILLED.

Whilst our Lord was living and teaching in the flesh, He spake uniformly of the coming of the Holy Ghost, the Comforter, as an event which was not yet a fact, but which would come to pass in the future; not during the time when He was in the world, but after He should leave the world and go to the Father. His public ministry, His betrayal and crucifixion, His resurrection, the interval of forty days and the ascension to heaven, should all precede the sending of the Comforter. The Comforter should come after Jesus had departed and taken possession of His glory. Hence whilst these mysteries were in process of realization, the Holy Ghost of the Christian economy was set forth as the promise of the Father. The disciples believed the promise, but did not receive it. They would receive the promise after Jesus had been glorified; not before. Says Christ: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Then the significant words are added by St. John: "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Of this promise of the Father the miraculous outpouring of the Spirit on the day of Pentecost was the actual fulfilment. What before was an event to which they looked forward in faith and by prayer, had now become a reality which they experienced, by virtue of which they were quickened into new life, and acquired new moral power, and new Christian intelligence. All traces of their deep-rooted prejudices respecting the kingdom were not indeed suddenly and totally effaced; nor did the minds of the apostles at once open to a full apprehension of the catholic character of the Gospel. We may clearly observe among the apostles, progress in evangelical knowledge and development of moral character. Nevertheless the change wrought in their souls, wrought in their will and in their consciousness, is great and radical. Before our Lord's ascension, the disciples betray in nearly every recorded collo-

quy, deep-seated ignorance and misapprehension of His doctrine respecting Himself and His kingdom. Their personal preferences and desires run counter to our Lord's mission. Peter even ventures to resist his Lord when He teaches them that He will be betrayed and must be put to death. Of His resurrection they seemed to be wholly at a loss to form any conception. But on the day of Pentecost such lack of capacity to discern the necessity and virtue of the crucifixion, the reality and victory of the resurrection, is not apparent. Aglow with new love, filled with joy, clear and firm in faith, Peter immediately declares the riches and glory of the mysteries which before were so aversive to his heart and so inaccessible to his understanding. He even quotes passages from the Old Testament prophets, and expounds them in their relation to the death, the resurrection and exaltation of Jesus, and to the miraculous advent of the Holy Spirit. Before, a slow learner, he now has become an exponent and teacher of the Gospel in distinction from the Old Testament economy. What a contrast between Peter on Friday morning denying his Master with oaths, and Peter on the first Whitsunday preaching the crucified One risen from the dead—between Peter cutting off the ear of Malchus with his sword, and Peter for Christ's sake patiently enduring scourging and imprisonment!

Henceforward the coming of the Holy Ghost was to the apostles not a promise, not a mystery which was to become actual in the future, but the promise of the Father fulfilled, a mystery which had become a reality. Christ had been glorified, and the Spirit who when Christ was in the flesh was not yet, had now been given. The promise was as really and truly an historical fact as the birth of Jesus or His resurrection from the dead. From that time onward, the teaching, the preaching and writing of the apostles all refer to the Holy Spirit as a reality, as a fact, as a promise still in suspense. As for the evangelists, the apostles, and all believers in the apostolic age, the Holy Spirit was not a promise in suspense, but the promise of the Father fulfilled, so for the community of believers in Christ through all subsequent ages. The Holy Spirit of Jesus Christ glorified, is a living possession, a gift really and truly imparted. Like God the Father Almighty, maker of heaven and earth; like the only begotten Son, crucified, dead and buried, risen and glorified; so the Holy Ghost, proceeding from the Father, and abiding in the communion of saints, is a veritable object of faith, on which the Christian may rely as reality and truth.

Yet the promise of the Father fulfilled, is not a fact final and accomplished, but a fact in process of richer, mightier, and more glorious fulfilment from age to age in the Church militant. The words of the prophet Joel, cited by the apostle Peter when he preached the first evangelical sermon, were verified in the presence of the men and women to whom he spake; but the fulness of the truth contained in those prophetic words was not in all respects accomplished. In them there is a breadth of meaning that was realized on a larger scale afterwards than on the day of Pentecost. Moreover these prophecies involve a significance deeper and broader than the Church of Christ has at any time actually realized in her spiritual life and her holiness of character. The prophecies of the Old Testament are all fulfilled in the new; but the new economy is itself in process of development and of growth, and is looking forward to the day when she shall be perfected. Until then the promise of the Father, accomplished with signs and wonders, ten days after the ascension, will ever continue to be more and more fully accomplished in the history of the Church, and in the hearts of individual believers; and this supernatural process will go forward in the Christian community until this community shall be consummated in the resurrection from the dead, in victory over all foes and in ascension to the right hand of the Father. Awaiting and pressing onward toward that consummation, we ever believe in the Holy Spirit given and abiding, and ever pray for the impartation of His heavenly gifts in larger measure.

E. V. G.

Communications.

For The Messenger.

REPORT OF THE STATE OF RELIGION, CLASSIS OF LEHIGH.

Fathers and Brethren:—The parochial reports given into our hands, bring us good tidings, at least with reference to some of the great matters entrusted to our care.

The word of God was preached faithfully, and the people came in large numbers to hear the same. The sacraments were administered regularly, in accordance with the doctrines and customs of our Church. Catechetical training was carried forward in the manner, in which we have long been in the habit of enforcing the scheme of educational religion. Sunday-schools are reported as being pretty generally engaged successfully in the training of the young. So then now, as ever, we are emphatically a teaching Church, taking good care that the people be soundly indoctrinated.

We are also happy to note, that some of the pastors make special mention of increasing devotion and piety in the use of the means of grace, and hence a larger growth in the forces of the Christian life. Still it is felt by many, if not by all, that there is yet much to be done, in order to reach a satisfactory degree of perfection. Indeed, it may be suggested, that our work of maintaining the educational usages of the faith, has been one-sided, and too rigidly confined to mere dogmatic training, and that, for that reason, we are forced to lament the want of personal piety, and of holy living in too many instances. And if such should be the case, it is but another evidence, that the most devoted and orthodox Christian people may grow formal in their ideas and usages. Surely it does not become us, in view of our past history, to claim exemption from the common frailties of our nature, although we have long been the favored children of a benedict Providence. The rich legacy of our confessional inheritance, has not shielded us against all corruption and sin. We have erred, we have failed in many things, and hence there are so many asleep among us. Religious training and no amount of pastoral work, done by the most efficient and faithful ministers of Jesus Christ, can root out every evil and sin; nevertheless the Lord's vineyard is cultivated as to the kind of fruit it will bear.

We may rejoice, that special attention is being drawn to the department of a generous liberality. We are in the habit of deploring our want of success in raising money for benevolent purposes, when, in fact, we ought to deplore rather our want of practical common sense business capacity in training our people. Our culture, on its practical side, has been radically defective, and hence the misery of our empty treasuries, and the lack of knowledge and liberality on the part of our membership. Any sign of a change in this one thing for the better, may well be greeted as a welcome bearer of good news. It is plain that now we have reached a crisis, and that a new era of practical church life must be inaugurated in a full and vigorous development of our resources, if we mean to live and prosper. And if we have the moral courage to enter upon this new departure, in a spirit worthy of the children of a heroic confessional ancestry, we will soon have the pleasure to see what a grand work we Germans are able to do, when once we make up our minds to do it.

Now is the time to commence a better course of action. At last we have come to a halt in our theological differences and angry controversies. Peace is formulated, and a hearty co-operation begins to dawn in the management of our affairs. Besides, we in particular, have just been raised to the dignity of a separate organization in the household of the Reformed faith, and here we are no longer bound by all the traditions of our previous relationship. Now therefore is the accepted time to take a forward step, and now is the day of our salvation. If we rise to the demands of the situation, if we show the genius of genuine, thorough-going American and evangelical Christians of this age and country, our future may yet be grand and glorious. But small differences must not disturb our harmony, narrow-minded partisanship must be frowned down, the spirit of lawless caprice must be brought under the beneficent sway of order and unity, and the whole power of our communion must be brought to bear in the direction of an enlightened Christian activity. All this shows that, in addition to preaching, catechising, sacraments, confirmation, and the entire economy of objective Christian truths and customs, we need general intelligence, the circulation of Church papers, the systematic culture of our people in the difficult art of self-government, and that comprehensive energy which our American situation so imperatively demands. That all this is now being felt and acknowledged, may well inspire us with new hope, and encourage us to go back to our respective

fields of labor with fresh energy to do the work which is given us to do. And certainly when we hear and see that our churches are organizing for liberal culture in music, in literature, and in the exercise of Christian beneficence, we may be allowed to suggest that we are drifting in the broad current of modern life, and that the day is at last come when we shall wake up to a proper consciousness of our power and our mission.

This was a year of general good health within the bounds of our Classis. All the pastors, with one exception, were able to continue their labors without serious interruption. We deeply regret that we are compelled to put it on record that brother L. K. Derr was stopped short in his usefulness by continued illness a few months ago, and that he was therefore obliged to resign his charge and retire from the practical duties of the ministry. Let us devoutly hope and pray that, in the dispensations of a benign Providence, he may soon rejoice in his complete recovery, and be able once more to put on the harness, which he has worn for many years with noted energy and success.

And now may the blessing of God rest upon us in all our endeavors, and may His Spirit be our constant guide and teacher, so that we may both know the mystery of His grace and obey His commands, to the honor and glory of His name and the salvation of His people. Respectfully submitted,

I. E. GRAEFF.

For the Messenger.

THE WASHINGTON MISSION.—A FORWARD MOVEMENT.

The committee of the Maryland Classis, appointed by order of the Synod of the Potomac, to act conjointly with the consistory of the mission church at Washington, in the matter of purchasing a lot and building a chapel, convened in that city on Tuesday morning, May 4th, with a view to take some decided action.

The committee, consisting of Rev. Dr. Eschbach, Chairman, Rev. Dr. Staley, Revs. J. S. Kieffer and S. S. Miller, and Elder G. S. Griffith, were met at the R. & O. R. R. Station by the consistory, and after a brief interchange of views, they proceeded at once to the examination of a number of lots in various parts of the city, and, finally after a laborious day's work, agreed unanimously to purchase a corner lot on Fifteenth St., near Rhode Island Avenue, in a very beautiful and growing part of the city. The lot (or more correctly speaking, the three adjoining lots), measures 72x100 feet, and was purchased at the extremely low figure of 45 cts. per foot, while other lots within a stone's throw, are held at \$1.50 per foot.

The committee deemed it best, under the circumstances, to purchase ground enough, not only for the chapel, (which they purpose to erect upon the rear of the lot), but ultimately for church and parsonage also. It is not likely that an opportunity will occur very soon again, if ever, to secure such desirable property at such a low figure.

The Synods of the United States and of the Potomac have taken action in the premises, which their various Classes should proceed at once to carry into execution. As yet, so far as the committee could ascertain, there are only about \$600 in hand for this great enterprise, which, in the minds of the members of the committee, must be boldly undertaken now, or finally given up. They felt constrained to take this prompt action, because, they believed also, that they would be sustained by the Church, when it once became known, that the work was going to be vigorously prosecuted.

The mission is evidently in good condition, notwithstanding the disadvantage under which it has labored for six months or more, for want of regular pastoral supervision. The pulpit has been supplied from Sunday to Sunday by such ministers as the superintendent of missions has invited to go there, but there has been of course, but little, if anything in the way of pastoral care. And yet during this interregnum, the current expenses of the congregation and Sunday-school have been provided for, with greater promptness and ease than at any previous time, showing that there is a large amount of vitality and earnestness in this infant congregation.

Let the Church go to work at once to redeem the solemn pledges given by its representative bodies, so that the respective amounts assumed by the Synods of the United States and the Potomac, (and the Classis of Maryland also independently of the amount offered by the Synod of the Potomac), may be realized at an early day. In this event the lot purchased can be promptly paid for, and the chapel erected at once, without leaving any indebtedness.

But why should this work not be participated in by the other Synods? They are equally interested with the Synods named, in having a spiritual home in the metropolis of our country, for such of their members as go there for longer or shorter residence, and find no church of their own faith, using the English language.

If only our people throughout all our

Synods could be brought to give something to this great work, (and they would do so, if the opportunity were properly afforded) it, would not be long before we could rejoice in the full accomplishment of this great work.

For The Messenger.

THE BENEVOLENCE OF THE REFORMED CHURCH.—A COMMENT.

We promised some comments on the statistics touching this matter, given some time since. Not lack of interest, but press of other matters, prevented earlier attention, and even now, for the same reason, we can refer to but one or two points.

An average of forty two cents per member throughout the Church, for all benevolent purposes, is, indeed, a small amount, as compared with the wealth of the Church. It is not because of the want of means, evidently, that the average is so small. No, for where there is the greatest wealth, there the average is the least. The old mother Synod, with her immense wealth, averages the least.

It is not because the charges are weak numerically, for where they are the largest, the average is the smallest, whilst the Synod having the lowest average membership per charge, has the highest average per member for benevolence.

Would it not seem then, that the reason of this small average is, that there is not sufficient direct and efficient work done on the part of the ministry of the Reformed Church. We do not mean, nor does this necessarily imply, that our ministers are not as faithful and efficient as those of other denominations—or that those in the larger charges are not as abundant in labors as those in the smaller ones. But, we mean this: their earnest work is scattered over too large a territory, and the number to whom they minister, is too great. No minister can serve a widely scattered charge as effectively as he can a compact one, nor certainly a charge of a thousand or fifteen hundred members as to insure like results, as when he serves one of but two hundred. Take as an instance, the Littlestown charge, with a thousand members and comparatively wealthy. Who that knows the pastor, does not know him to be one of the hardest workers in the Church? Going almost day and night, and yet, at least, as touching the benevolent operations of the Church, with what little result. And almost without exception, we have like results in all the larger charges. The fault lies with the ministry rather than with the people, who are not sufficiently ministered unto. In these large fields the seed is sown too sparingly, and hence also we reap sparingly. Even though the "people may be satisfied with this condition of things," having been "so long accustomed" to it, "not knowing anything better," as their pastors sometimes plead in their behalf, must this always be so? Nay. Has not the time now come for an application of the remedy, viz.: the division of the larger charges and the placing of more laborers? Then, and not till then, we believe, will these same congregations, knowing better, and accustomed to better things at the hands of the ministry, themselves do more abundantly and show a better condition, both in things temporal and things spiritual. Give to these people in the larger charges the same services as are given to the smaller ones, and they will show in a very short time, as fair an average. This cannot be done by pastors now serving them, and many of them acknowledge it. Why should they not then, instead of antagonizing the Classes in the proposed division of charges, as some have done and still are doing, directly or indirectly, why not demand, not indeed to have their labors lessened, but that their fields of labor be divided? Urge the plea that cannot serve so many with the best results. Demand that one or more share with them in the more thorough cultivation of the field. If the pastors will join heartily in this work of division, which evidently the interests of the Church demand, any remonstrance on the part of the people may readily be met and overcome.

This same deficiency appears in another view as the fault of the ministry. Take as instances the Third church, Baltimore, and the congregation at Carlisle. Under the management of the perverts Gans and Ashenfelter, both the congregations and their contributions dwindled down to an average of but a little above zero. In neither case was the fault that of the people, but that of the pretended pastors. See whether this saying will not verify itself in the showing of results on the part of the present faithful and active pastors. Give the people the direct and efficient service which their needs require, and they will give more alms, and be more alive to the interests of the Church generally—it will stop the cry of the missionary who pleads for bread, and the too many ministers who plead for work. Let the Classes, with the hearty co-operation of the pastors, this spring, enter with good intent into the work of dividing the charges, and the day of better work and better things will soon dawn.

H.

Family Reading.

A WONDERFUL GIFT.

Because in a day of my days to come
There waiteth a grief to be,
Shall my heart grow faint, and my lips be dumb,
In this day that is bright for me?

Because of a subtle sense of pain,
Like a pulse-beat, threaded through
The bliss of my thought, shall I dare refrain
From delight in the pure and true?

In the harvest field shall I cease to glean,
Since the bloom of the spring has fled?
Shall I veil mine eyes to the noonday sheen,
Since the dew of the morn hath sped?

Nay, phantom ill, with the warning hand—
Nay, ghosts of the weary past;
Serene, as in armor of faith I stand—
Ye may not hold me fast.

Your shadows across my sun may fall,
But as bright the sun shall shine,
For I walk in a light ye cannot pall,
The light of the King Divine.

And whatever He sends from day to day,
I am sure that His name is Love;
And He never will let me lose my way
To my rest in the home above.

—Sunday Magazine.

MRS. MARTIN'S MISTAKE.

A gentle ripple of admiration passed over the faces of the ladies in the village missionary-meeting as Mrs. Mayhew sat down. Her essay on "The Macedonian Call from Africa," was felicitous in its adjectives, fresh in its information, almost rapturous in its devout enthusiasm. The society took a pardonable pride in Mrs. Mayhew's talent. Mrs. Brown thought the paper ought to be read at the approaching annual meeting of the "Board." Miss Spencer wished it could be printed for general circulation. As for Mrs. Mayhew, she was appropriately modest; if the paper had any value, it was because her soul had been deeply stirred by the thought of the wide doors that were opening in pagan lands for the heralds of the gospel. There was nothing that made our petty every-day affairs seem so petty as an adequate conception of the grandeur of this glorious missionary campaign to conquer the heathen world for Christ.

Poor Mrs. Martin, sitting on a back seat in the lecture-room, listened to the essay and the comments that followed with a humbling sense of her own incapacity and short-comings. Mr. Mayhew was absorbed in his banking business; but he took a husbandly satisfaction in his wife's prominence in church activities, and encouraged her to lead the list of the monthly contributors to the support of the society's Bible-reader in Bulgaria. Having no literary gifts himself, it was pleasant to think that he shone with a sort of reflected light in the papers which his wife read, now and then, before the Temperance League and Missionary Society. To pay well for it seemed as much a matter of course as to respond cheerfully to the assessment which his political party made upon him for the honor of nominal membership on the Central Committee. Mr. Martin, on the other hand, was making but a meagre living from his shop;—neighbors said he had too many scruples and too little faculty to hold his own with his sharp rivals;—and while Mrs. Mayhew gave a dollar a week to the Bible-reader, Mrs. Martin could give but half a dime. Mrs. Mayhew was one of the officers, too, of the State Society; and her name was always to be found in the somewhat effusive newspaper reports of the annual meeting, where her talents found a pleasant field of activity. But Mrs. Martin had never even attended an annual meeting. And while Mrs. Mayhew stirred every one up to new zeal by her fervent essays, a short and stumbling prayer was the most that Mrs. Martin had ever been able to contribute to the exercises of the semi-monthly missionary meeting. It was this comparison of Mrs. Mayhew's abilities and opportunities with her own, as she sat there on the back seat, that made Mrs. Martin feel that any aspirations of her own toward active Christian usefulness were almost absurd. There was nothing relating to Mrs. Martin in the hour that was all elixir to Mrs. Mayhew.

Reaching home, however, Mrs. Mayhew found need of all the tonic there was in the exhilarating atmosphere of the missionary meeting, to prepare her for an unexpected complication in her domestic affairs. The widow Way, whose eldest daughter, Eliza, had been for some time Mrs. Mayhew's efficient right hand in housework, had met with a serious hurt. Eliza had been sent for at once, as the only one who could be looked to, to stand in the wide gap of work and care. She was waiting, her eyes red with weeping, for Mrs. Mayhew's permission to go.

Mrs. Mayhew was "tried." Dr. Traley, the eloquent missionary from India, was to occupy the pulpit the next Sabbath, and she had planned to detain him for a select tea-party at her house on

Monday evening. Young Campbell's wife was only too glad to come over for a day's work any time, it is true; but no one rose to the supreme demands of Mrs. Mayhew's ideal for such an occasion as Eliza did. She felt as if Mrs. Way's accident was little better than a deliberate disregard of her comfort. In her momentary impatience she told Eliza that she should think the boys could wait on her mother and do the housework—anyhow she didn't see how she could spare her now; but if Eliza was determined to go, she could not keep her place open for her, if Mary Gowan, who was looking for work last week, chose to take it.

Poor Eliza! this was the last straw. Her heart ached for the hard-worked mother, lying at home in painful helplessness. She must go to her, of course. But the thought of losing her own wages for several weeks was none the less a trial to her; for Eliza was studiously saving every penny she could earn, and carrying a light heart under all the exactions of Mrs. Mayhew's service, since John, the hard-working, manly carpenter, who had loved her so long, was sure that his little cottage would be ready for a housekeeper next year. How many times she had spent, in imagination, every dollar of her next twelve months' wages, how well she knew just how far it would all go in house-furnishing! And now to lose not only her wages for some weeks to come, as she must at the best, but to lose her situation altogether, was doubly hard. She choked down, though, the appeal that it was in her heart to make that the place might somehow be reserved a little while for her. Long as she had lived with Mrs. Mayhew, and liberal as her wages had always been, she had never felt encouraged to carry to her any of her woman confidences, and had never looked to her for counsel or sympathy in her trouble. Mrs. Mayhew was not stony-hearted; but she was too busy in broader fields of benevolence to explore the lives that were lived in her kitchen.

So with what courage and cheer she could rally from her own buffeted heart, Eliza went back to the fatherless family,—to nurse the dispirited mother; to care for the younger brothers, who were none the more tractable that they had not been under a father's eye for several years; to do the washing which had so long been the chief reliance for the support of the family. But the hill was very steep, and her load was very heavy. She chafed sorely, sometimes, under her burden. She cried herself to sleep at night, and started in the morning with the shivering consciousness of the dread presence of trouble, even before she had waked enough to define it in her thought. Mrs. Mayhew met her one day on the street. "Good morning, Eliza," she said. "Is your father about well? No, it was your mother that was hurt, wasn't it?" And then, without waiting for an answer, she added the hope that Eliza would return to her old place soon, for Mary Gowan wasn't suiting her very well—and then went on her way. For some reason Mrs. Mayhew's well-meant words, even when coupled with the promise of her old situation again, carried no special comfort in them. They did not come from the deep place in one heart, and they could not find the deep place in the other.

But there was one woman whose commonplace, neighborly kindness was to Eliza like cold water to a thirsty soul. Mrs. Martin lived on the other side of the town, but heard of Mrs. Way's accident from the doctor as he was driving by the next day, the fact being that the kind-hearted physician really drove down there for the sake of telling her. She came over that afternoon—some cookies in her pocket for the children—to cheer up the sufferer, and lend a hand for an hour in any service she could render. She had no lack of work, good woman, at home; but she found time to drop in one day and piece down a pair of trousers for little Bennie; to come another and cut out the new coat that was the despair of Eliza's small skill at tailoring; to send one of her children over occasionally with a last week's paper borrowed of a neighbor; to sit now and then in the early evening for awhile by the bed-ridden woman, so that Eliza could have an airing for an hour or two in a quiet walk with the young carpenter.

It was worth everything to Eliza to have such a sympathetic, sister-like friend with whom she could talk over her household perplexities, to whom she could confide all the little precious nothings of her affairs, on whose shoulder she could cry a little when things had gone harder with her than usual. And it was worth more to her than she knew till years afterward, to get so near a Christian woman's heart, and see, underneath all mere profession, its generous purpose of personal helpfulness, and its loving, joyful faithfulness to humble, every-day ministries. She had never before seen just that side of the religious life, in just that setting. It touched her

heart and won her into something of its own beautiful likeness. From it came, by-and-by, a family altar in the carpenter's cottage, and a family life that shed gracious influences through the community. Even the rattle-headed, fatherless little boys, who seemed to shed the religious appeals and rebukes of all other people with such impartial nonchalance, were wound about with some subtle influence from this friend in family need who never once in set fashion "talked religion" to them, and years afterward they recognized its stimulus and restraint.

But of this Mrs. Martin suspected nothing. Year by year she never read the reports of the "annual meeting" without a little pang from the thought that her usefulness was so small as compared with Mrs. Mayhew's. Perhaps she is not the only humble soul, in these days of "Christian activities," that makes a similar mistake.—*Christian Weekly.*

SHADOWS.

They are fleeting and intangible, but they leave a sweet sense of something soothing and refreshing behind them, as they chase each other in quick succession into chaos. Shadows minister to our spiritual more than our sensuous natures. No life is what it may be while it is only sunshine and freedom. The best that is in us is undeveloped until sorrow or affliction lays her hand upon us. These may bring out the hidden beauties in our character that never would have unfolded without showers as well as sunshine. Our hearts grow hard under continued prosperity, no one can bear it without losing more from their true worth than they gain. Like the man whose natural eye is blind to all appreciation of the beauties in nature lying all around him, so some may be visited again and again by sickness, losses, adversity, distress of body and mind, and grow more and more hardened and rebellious under them, but to others who by the eye of faith recognize that they are lent with a purpose, what a source of blessings they become. All the Christian graces expand and increase in that soul, and a pervading sense of something ennobling and strengthening envelops them like a sweet perfume. The shadows in their lives have brought out the lights, and the harmonious blending of the two makes a character almost perfection.—*Interior.*

IN SORROW, NOT IN ANGER.

The man that I have seen in this world and know of the history of mankind, makes us look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatened voices within, health gone, happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came.—*Dr. Chalmers.*

CASTE IN SUNDAY-SCHOOLS.

Mrs. Margaret E. Sangster well says in the *Sunday School World* that the feeling of caste in the Sunday School is a demon that ought to be exorcised. She adds, "One of the loveliest things our finely taught, elegant, and fastidious girls can do is just this: to sit down by somebody whose young life is clouded, and whose path is obstructed, and make her happy, and help her upward, leading her to the Lord by the gentle personal touch and the tender personal love."

HOW A MILLER COLLECTED THE PASTOR'S SALARY.

A worthy miller—as the story is told in Rev. Duncan Dunbar's memoir—was once pained by hearing that the minister was going away for want of support, the church having decided that they could no longer raise his salary. He called a meeting and addressed his brethren very modestly, for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in reply. The pastor was useful and beloved; but the flock was poor!

"Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for one dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this; although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied, and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be when they had paid nothing. He asked again, "Is any man here any poorer for keeping the minister?" and the reply was the same as before. "Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you told me to take my own way in this matter, and I have done so. As each of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer, so you have never missed it, and therefore made no sacrifice. Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something." Mr. Dunbar used to say, "O, for a miller in every Church!"

AFFLICTION.

Count each affliction, whether light or grave,
God's messenger sent down to thee. Do thou,
With courtesy, receive Him; rise and bow;
And ere His shadow pass thy threshold, crave
Permission first His heavenly feet to lave.
Then lay before Him all thou hast; allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness. Grief should be
Like joy—majestic, equable, sedate,
Confirming, cleansing, raising, making free,
Strong to consume small troubles, to command
Great thoughts, grave thoughts, thoughts lasting
to the end.

—Aubrey De Vere.

THE CARE OF CLOTHING.

Concerning the fashion of clothing and the various fabrics of which it is made information is full and frequent. Very little is said, however, about the care of clothing, and the ways in which it may be preserved for the longest time and in the best possible condition. To those who change their garments with every change of style this is a matter of slight importance, but to those who purchase a silk dress or a broadcloth suit only once in a series of years it is a matter of interest and value. Silks, cashmeres, cloths of standard style and quality, are very little affected by the various currents of fashion. They hold their own through all the years and are always good, always "stylish," always suitable. While new fabrics are for the hour of their popularity high-priced, these standard goods sell at the standard price and know little of rise or fall in standard value.

Neglect and carelessness deteriorate clothing a great deal faster than steady wear does. The housekeeper who instead of changing her nice dress when she passes from the street or the church to her kitchen, keeps it on and takes it with her through the various processes of dishwashing, sweeping and cooking will soon rob it of all its nicety while she who wears her fine clothes only in places where fine clothes are suitable may keep them in good condition for an indefinite time. To dress according to one's work is good taste, good sense and economy. The careful person will take pains to preserve a new calico no less than a new silk. We knew a young lady once who put on a nice new calico which she had taken great pains to make, and wore it through the morning dew to milk the cows. To keep her arms from being soiled or tanned by the sun, she declined to turn up the sleeves of the dress. In two days the nice new calico looked like all the rest of her dresses, dowdy, slatternly, unclean. We knew another young lady who had six silk dresses, and not one of them was fit to wear, though none of them had been made above a year. They were spotted, draggled, tumbled, mussed, abused. We knew another young lady who was the fortunate possessor of one nice black alpaca dress which she wore on all occasions the season through, and always appeared faultlessly dressed. She had no work to do that would specially soil her clothes. If a stray drop of anything that could make a spot fell upon her dress it was at once removed. All dust was brushed off, a sponge dipped in ammonia water brightened faded places, and snowy collars and cuffs suggested dainty habits of cleanliness.

The care of clothing, to be easy must be habitual. The hardest part is in forming the habit, and this cannot too early in life be formed. Most children love to make mud pies and play in the dirt generally and give little heed to

keeping themselves clean. This is all well enough at times, and they should be indulged in their mud pies provided they are dressed for the work. But it is "poor-folkay" in the last degree to allow a child to play in the dirt with nice clothes on, or to permit a young person to dress inappropriately while at work. It is vastly easier to change a good coat for a poor one than it is to restore to its pristine condition a soiled coat. It is vastly easier to put on a pair of overalls than it is to sponge thoroughly a pair of pantaloons. But the worst of it is that those who neglect to change the coat and to put on the overalls neglect also the sponging and cleansing processes, and let dust gather and spots remain.

A clothes brush, a wisp broom, a bottle of ammonia, a sponge, a hand brush, a cake of erasive soap, a vial of alcohol, should form a part of the furnishings of every toilet. After all dust has been removed from clothing spots may be taken out of black cloth with the hand brush dipped in a mixture of equal parts of ammonia, alcohol and water. This will brighten as well as cleanse. Benzine is useful in removing greasespots. Spots of grease may be removed from colored silks by putting on them raw starch made into a paste with water. Dust is best removed from silk by a soft flannel, from velvet with a brush made specially for the purpose. If hats and bonnets when taken from the head are brushed and put away in boxes and covered up, instead of being laid down anywhere, they will last fresh a long time. Shawls and all articles that may be folded, should be folded when taken from the person in their original creases and laid away. Cloaks should be hung up in place, gloves pulled out lengthwise, wrapped in tissue paper and laid away, laces smoothed out nicely and folded, if requisite, so that they will come out of the box new and fresh when needed again. A strip of old black broadcloth four or five inches wide, rolled up tightly and sewed to keep the roll in place, is better than a sponge or a cloth for cleansing black and dark-colored clothes. Whatever lint comes from it in rubbing is black and does not show.

When black cloths are washed, as they may often be previous to making over, clean water should be used, and they should be pressed on the wrong side before being quite dry. If washed in water previously used for white clothing they will be covered with lint. In securing clothing against moths, if linen is used for wrappings no moth will molest. Paper bags are equally good if they are perfectly tight, and so are trunks and boxes closed so tightly that no crevice is left open for the entrance of the moth fly. As the moth loves darkness, it will not molest even furs hung up in light rooms open to air and sunshine.—*Weekly Tribune.*

Useful Hints and Recipes.

A cup of water in the oven while baking will prevent bread, cakes, etc., from burning.

RAGOUT OF BEEF.—One and a half pounds of beef, either round or neck; cut the meat in pieces two inches square, brown it in either butter or drippings enough to keep it from burning; add a tablespoonful of flour, and when the flour is brown the meat must be covered with boiling water; then season with pepper and salt. Let it cook slowly until tender. The water is to be replenished as it boils away.

POTATO CROQUETTES.—For croquettes mash your potatoes, season with butter, milk, salt, a dash of nutmeg and a dash of cayenne pepper; add the beaten yolk of an egg. Beat well and mould up into balls or oblongs; roll these in egg and fine cracker crumbs, and fry in boiling lard. Remember that one of the chief charms of potatoes, however prepared, lies in their being served fresh and hot.

ORANGE PUDDING.—Half a pound of sugar, quarter of a pound of butter, two oranges, six eggs; grate the rind from the oranges, and squeeze the juice; cream the butter, and by degrees add the sugar; beat in the yolks of the eggs, one by one, then the rind and the juice of the oranges; beat the whites of the eggs to a stiff froth, and mix them very gently, with a long, slow heat, into the other ingredients. Bake in paste-lined tin pie-plates.

RHUBARB JELLY.—Take some rhubarb, wipe it with a clean wet cloth, peel it, and cut it into pieces an inch long. To each pound of rhubarb add three-quarters of a pound of white sugar. Put it to boil for about ten minutes, or until the juice is well drawn. Strain it into a preserving pan, let it boil quickly until it clings to the spoon, skim it and put it into jars, pots or moulds. The quickest way to know if it will set is to drop a little on a plate to cool.

Miscellaneous.

AT THE STILE.

The leaves are growing ruddy as the sun begins to dip,
The birds are twitt'ring forth their even song;
Little Lucy sits expectant with her finger at her lip,—
What makes her sister Alice stay so long?
There are butterflies and dragon-flies all ready to be chased,
There are daisy-chains to weave, there are black-berries to taste;
Why not play about the meadows for a while?
Why linger, linger, linger at the stile?
Impatient little Lucy is a simple-witted mite,—
Her sweetheart days are future joys, 'tis clear;
Why should Harry keep his arm around her sister's waist so tight?
Why make her blush by whispering in her ear?
The sun will soon be setting—Lucy does not love the dark;
She does not love the silent bats that flit across the park;
Since he met her, Alice might have walked a mile—
Why linger, linger, linger at the stile?
This dialogue, small Lucy, which seems tedious as you tarry,
To Alice is a rather serious thing;
For it means that she and Harry have this evening vowed to marry;
It means a cake, lace veil and wedding-ring.
And when a little bridesmaid, uncommonly like you,
Comes into church so trippingly all dress'd in white and blue,
You'll discover, as you reach the middle aisle,
Why they linger'd, linger'd, linger'd at the stile.
—A. Locker.

A CURIOUS CUSTOM.

Modern law and ancient custom have come into conflict lately at Avenches (the old Roman Aventicum), in the Canton of Vaud, to the utter discomfiture of the latter. It is a custom in many Swiss villages, when a maiden belonging to the parish accepts a "foreigner"—an inhabitant of some other parish—as her bridegroom, to compel the successful suitor to redeem his bride from her own native community by paying an indemnity in money to the young men of the place. This losgeld or ransom money is usually demanded immediately after the marriage, when the bridal couple are leaving the bridal wagon, and it is not removed until the husband has paid to the young male representatives of the tribe the price of the daughter whom he is about to carry away. The custom has been much interrupted in the course of time, and the money is now not unfrequently extorted from the father who is about to lose his daughter, instead of being demanded, with a plea of immemorial unwritten right and a show of force, from the husband, who has robbed the village of a marriageable maiden. In Villars-de-Grand, not far from Avenches, the village youth met in council, and resolved that the father of a departing bride should be made to pay the sum of 50 francs, as fine for marrying his daughter to a foreigner. A deputation was sent to him, which, after informing him of this resolution, threatened him with "charivari" in the event of his refusal. The father offered 30 francs; this sum, however, was refused as insufficient, and for three successive nights the young men and lads of the village executed a fearful "cat-concert" underneath his daughter's window. The father complained to the police; the case was brought before the District Court, and four of the ringleaders, in spite of their plea of custom, were condemned to five days' imprisonment, a fine of 25 francs each, and payment of the costs.—*London Globe*.

CYPRUS.

In spite of its uninviting appearance, an Englishman will always find true hospitality in a Cypriot village. As he passes up the dirty street, the peasant coming home, driving his great oxen before him and leading a donkey laden with him good evening; the groups of women spinning and chattering at their doors or on the housetops will welcome him, and the best room in the best house will be put at his disposal. A gourd of wine will be put before him; raisins, figs, walnuts, and slices of cheese steeped in honey, will be served, all on blue willow pattern plates, bearing, by the way, the mark of Staffordshire; and unless prevented in time, the hostess will insist on frying some eggs in the most execrable olive oil. The pleasure given to these simple people by accepting their hospitality is unbounded. They stare with all their eyes at the stranger, his clothes, and his way of eating; and a few words in their own language amuse them exceedingly, and are repeated from one to another with wonder. Money is of little value to them, and they will seldom accept it for services done; for these villages are self-supporting to a great extent.

As to food and drink, their chickens and pigs, olives, barley, fruit, and cheese, give all they want. Wine can be had for the asking, and from it a spirit called raki is distilled. For clothing, the cotton they grow is spun, woven, and made up at home into all the garments both sexes require. These consist of a pair of enormously wide knickerbockers, almost like petticoats, hanging in wide folds to the knees, of dark-blue cotton. The shirt is of cotton, as is also the short coat, which is often ornamented with gold braid or white embroidery. The men's dress is completed by a red fez, with a gay handkerchief bound round the lower part of it, and a pair of the Cypriot boots, reaching to the knee, of brown hide, with heavy soles studded with nails to resist the sharp rocks and stony paths. Their length protects the legs from the thorns, which are plentiful and very vicious. The women also wear these boots, and even the smallest children stump along in them. The petticoat is of cotton, as is also the body to it, both being often in one piece, like a "princess" dress in Europe; a gay handkerchief covers the head, and on grand feast-days a gold embroidered jacket is worn and a necklace of gold coins hung round the neck.—*Leisure Hour*.

ARTESIAN WELLS ON THE WESTERN PLAINS.

In the bill for the reclamation of arid and waste lands, passed by the Senate on the 11th ult., there is a clause authorizing the Secretary of the Interior to sink two artesian wells on the plains east of the Rocky Mountains. This provision is an admirable encouragement towards the redemption of vast areas of the national territory from the desolating sway of drought. For, wherever the Government finds a good supply of water by borings, the geological inference is that any number of wells may be successfully sunk. A few years ago the French Government bored a large number of artesian wells in the Algerian desert, and the result has proved of the greatest economic importance. Every well, it is said, becomes the nucleus of a settlement proportioned to the supply of water. As early as 1860, Prof. Marsh states, several nomad tribes had gathered around these artificial water springs and planted thirty thousand palm trees turning the desert vicinity into an oasis.

For some time after the completion of the Union Pacific Railroad, so great was the difficulty of obtaining water in Wyoming, and so alkaline (rendering it unfit for steam purposes on the locomotives) was it when found, that the road was compelled to run "water trains" from Green River to Rawlins. At the suggestion of the Government geologist, Prof. Hayden, a number of artesian wells were sunk at depths varying from six hundred to one thousand one hundred and forty-five feet, with excellent supplies of from nine hundred and sixty to two thousand gallons of water per hour. This experiment was made in one of the most arid portions of the West, and illustrates, as Prof. Hayden says, "the feasibility of rendering available many millions of acres now lying useless." In the thirsty soil of the Sahara, where the French engineers have excavated over eighty artesian openings, water has generally risen when they had gone two hundred feet below ground. It may not be so easy to tap the great internal water reservoir of the earth on the plains east of the Rocky Mountains, but it is probable, on theoretical grounds, that the deeper the bore the fuller the perpetual stream which finally issues, as exemplified in the case of the artesian well at Grenelle, near Paris. That noble volume of subterranean water, though not started until nearly eighteen hundred feet of soil had been perforated and four years spent in boring, has a thousand-fold repaid its cost, discharging considerably more than half a million gallons every twenty-four hours. The opening of such perennial fountain in the trans-Mississippi districts where the Summer rainfall is deficient, will not only enhance the value of the national domain, but will clear the way for the great tide of emigration now rolling toward the Eastern Rocky Mountain slope.—*N. Y. Herald*.

SCOTCH CHARACTERS.

Robert Carrick was one of the earliest bankers of Glasgow; he came to Glasgow a poor boy; he became the chief and leading partner of the old Ship Bank; he lived and he died a grim, penurious old bachelor, and he left not a penny to any benevolent institution in the city in which all his wealth had been accumulated; but on one occasion, the old miser was waited on, by a respectable deputation of three fellow-citizens, for a subscription to the Royal Infirmary, then in its infancy; he was requested to head the subscription, and, to their mortification and surprise, he would only put

down his name for two guineas; and when they earnestly besought him to increase his miserable pittance, he talked even of drawing it back. He told them he could not really even afford that sum, bowed them out of the room, encased with boards of money, represented by bills and other documents.

The deputation then proceeded to Mr. M'Ilquham, one of the great early manufacturers of Glasgow, to ask his help. He looked down the list of subscribers, but exclaimed, "Bless me, what's this? Banker Carrick only two guineas!" They told the manufacturer that the banker had said he really could not afford any more. "What's that you say? Jamie"—to his faithful cash keeper and confidant, James Davidson—"Jamie, bring me the bank-book, and a cheque, and the ink-bottle, and a pen," and he wrote a cheque on the Ship Bank for £10,000. Some reports give a much larger sum; no matter, it was large. "Now, Jamie, run down as fast as your legs will carry you to the bank, and bring that money to me."

The cheque was presented. Old Robin stared. "Go back," said he, "there's some mistake." And presently he came running into M'Ilquham's counting-house in a high state of fever. "What's wrong wi' ye the day?" said the banker. "Nothing in the least degree wrong. I only suspect there's surely something very far wrong with yourself and the bank; for my friends, these douce gentlemen sitting there yonder have assured me that, in your own premises and out of your own mouth, you declared you could only afford them scrip two guineas for the purpose; and, if that is the case, I think it is high time I remove some of my deposits out of your hands."

With some reluctance, Robin had to put down his name for fifty guineas before Mr. M'Ilquham would cancel his cheque for £10,000. The deputation went away, scarce less amazed than they were delighted.—*Exchange*.

Selections.

The greatest of faults is to be conscious of none.

A Christian must be a man of faith every step of the way. One whom the world knows not, though he so well knows the world.

The test of our love is obedience. This is the touchstone: It sweeps away a whole mass of natural feeling, and shows what is gold and what is brass.

When the little child says, "Mother, I love you," and she replies, "No, my child, I don't," she is answered the petition as truly and kindly as when she says, "Yes, my darling."

No shattered box of ointment
We ever need regret,
For out of disappointment
Flow sweetest odors yet.

The discord that involveth
Some startling change of key,
The Master's hand resolveth
In richest harmony.

Nothing doth so establish the mind amidst the rollings and turbulency of present things, as both a look above them, and a look beyond them; above them to the steady and good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that hand they shall be brought.—*Leigh-ton*.

How dangerous to defer those momentous reformations which conscience is solemnly prescribing to the heart! If they are neglected, the difficulty and indisposition increase every day. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle and become fixed in relentless and eternal ice.—*J. Foster*.

For me—fall my fortune as it may—
A comfort and a strength it is to know
That whoso'er I go
There is the same heaven over me on high,
Whereon in faith to fix the steady eye:
The same access for prayer,
The same God, always present everywhere;
And if no home, yet everywhere the bed
Which earth makes ready for the weary head.
—*Robert Southey*.

In speaking of the benefits of trial and suffering, we should never forget that these things by themselves have no power to make us holier or heavenlier. They make some men morose, selfish and envious. Such is the effect of pain and sorrow when unsanctified by God's saving grace. It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation.

Sometimes, from off Joy's crowning height,
God grants sweet visions to my sight—
Fair valleys of supreme delight;
But when my feet would speed away
To pluck their fruits without delay,
He bars my path and tells me "Nay!"
Yet whispers, while the sad surprise
Still lingers in my downcast eyes,
"Come up instead to Paradise!"
—*Geo. S. Dwight*.

Science and Art.

Lyons, France, is going to raise a statue to the memory of Jacquard, the inventor of the famous loom bearing his name, who was born there in 1752 and died in 1834. This machine, strange to say, reduced the labor but not the earnings of weavers, yet it was, nevertheless, when first brought out, burned on the market-place of Lyons. The statue of marble, with bronze relief, purports to represent Jacquard, with folded arms, contemplating the destruction of his machine.

Professor Graham Bell, in the course of an address in England recently, stated that he

had received a photograph from across the Atlantic, and, after placing the machine on a table in his hotel at Liverpool and turning a handle, his friends who had brought the instrument were addressed by name, and thus greeted: "Once for all, I wish you a pleasant voyage and a happy time in England." These words, said the Professor, "had been spoken into the phonograph at starting, and rendered faithfully at the other shore of the ocean, 3,000 miles off."

OYSTER HATCHING IN A WATCH CRYSTAL.—Professor Brooks, of Baltimore, read a paper on the oyster, at the Fish Cultural meeting, in which he said he began operations by hatching in his watch crystal. The eggs were impregnated in moderately warm water and in two hours time the young oysters began to swim. The shells commenced to grow immediately, the oysters continuing to grow after the little shells had formed. They passed through many rapid changes of formation during the fermentation. They were so diminutive that 50,000 could swim around in the watch crystal. A single oyster yields from 1,000,000 to 50,000,000 oysters, according to size; a fair average is about 9,000,000.

DOMESTIC WATER POWER.—Many household operations might be effectively performed by small water motors. In Zurich, water is commonly used in this way as a substitute for hand labor. Fire-wood, for example, is sawn in convenient lengths for burning. A small sawing machine on wheels is drawn by two men to the front of the house. They connect by a flexible tube with the nearest hydrant; the water flows to the machine; the saw dances, and cuts up the wood with surprising rapidity. A portable turbine has also been invented, and employed in many places in the same city, in driving a Gramme machine for the production of the electric light. Water is very abundant in Zurich; but there are other towns in which this domestic water power could be advantageously introduced. Where it is any object to keep a record of the water used, an indicator showing the quantity might be affixed to the machine.

Personal.

Queen Victoria is not in good health nor in good spirits. She suffers much from violent headaches.

Dr. Oliver Wendell Holmes will "welcome the clergy" at the coming Unitarian festival in Boston, and the Rev. Dr. Bellows is expected to respond in behalf of the ministers and their wives.

Luther Whiting Mason, of Boston, has entered upon his duties as a professor of music in the Tokio normal schools, and is assisted in the Japanese literary branch of the work by one of his most successful pupils, Mr. Isawa.

The Duchess of Marlborough has so won upon the Irish heart that she leaves the country with the title of "the Lady Lieutenant," given to her for affection's sake by the people she has done so much to help.

Jacob Tome is a well-known Maryland banker, whose munificence is as great as his sympathies seem to be impartial in respect to the various churches. He has now come to the help of the Episcopal society at the same place. The society is seriously embarrassed with a debt, and Mr. Tome has promised to discharge the obligation under certain conditions, which have been accepted.

Books and Periodicals.

THE STANDARD SERIES. Class F. 1. (Science), No. 24. May 11th, 1880. Town Geology, by Charles Kingsley, F. L. S., F. G. S., Canon of Chester. (Printed without abridgement). Price 15 cents. N. Y., I. K. Funk & Co., Publishers, 10 & 12 Dry St.

LITTLE'S LIVING AGE. No. 1874, May 15th, 1880. Contents: The History of Rent in England, *Contemporary Review*; Adam and Eve, by the author of "Dorothy Fox," part VIII, *Advance Sheets*; The Irish Small Farmer, *Fortnightly Review*; Personal Recollections of Mary Carpenter, by Frances Power Cobbe, *Modern Review*; Verena Fontaine's Rebellion, by Johnny Ludlow, part IV, *Argosy*; Illusions of Memory, *Cornhill Magazine*; The Civil Code of the Jews, part VI, *Pall Mall Gazette*; Poetry; Palimpsest, On the Embankment, *Miscellany*. Published every Saturday by Little & Co., Boston.

The May number of *The Preacher and Homiletic Monthly* contains the following:—Sermon: "The Sign of David," by the Rev. Canon Farrar; "God Repudiated," by J. L. Burrows, D. D.; "Our Knowledge of God," by Bishop R. S. Foster; "Gethsemane," by Rev. Joseph Eliot; "Property in Souls," by C. H. Crandall, D. D.; "Complete in Christ," by A. S. Hunt, D. D.; "An Aim in Life," by Rev. Prof. E. B. Coe; "The Church a Spiritual, not a Secular Power," by J. M. Ludlow, D. D.; "Fruits of Confict," by Rev. Chalmers Easton; "Cross-bearing," by Rev. W. C. Richards, Ph.D.; "Christ the First-Fruits," by J. B. Thomas, D. D.; "Romanism and the Republic," by Rev. D. J. Starr; "Godliness Profitable," by J. J. Carruthers, D. D.; "The Gospel of the Pentateuch God's Remedy for Sin," by T. W. Chambers, D. D.; "Communication Service," "Sacramental Thoughts," by Joseph Parker, D. D. With this number we have the first of a series of papers by Dr. Crosby on "Light upon Important Texts." Dr. Cuyler continues his excellent papers on "Brotherly Talks with Young Ministers." Beside, we have "Studies in the Book of Revelation," by Rev. D. C. Hughes; the "Prayer-Meeting Service," by Rev. Lewis O. Thompson; "Sermonic Criticism," "Preachers Exchanging Views," "Sermonic Criticism," etc. This Monthly must prove of great interest to clergymen and all other students of the Bible. Subscription, per year, \$2.50; single number, 25 cts. I. K. Funk & Co., 10 & 12 Dry Street, New York.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics. May, 1880. Contents: The Month.—Mr. Gladstone's Victory and its Local Political Consequences; Impending Legislation on the Temperance Question; The Home Rulers and Protection to Irish Industry; The New Grand Sheriff of Mecca; Canada in Search of a Zollverein; The Bad Arguments Against and for Mr. Grant's Reappointment; What the New York Exhibition will owe to and will do for Philadelphia; The Case of Wm. H. Kemble and his Associates; The Lessons of the Hour as Regards Disfranchisement; The Endowment of Private Charities in New York by the City Government; The Eighteenth Ward of Philadelphia; The New Department in the New Presbyterian Orphanage. Count Henri De Saint Simon (second paper), Edward Howard; The Three Climates of Geology (first paper), C. B. Warring; Finland, Colonel Wickham Hoffman; A Chatelaine of Flowers, Frances Emily White; Public Schools in their Relations to the Community, James S. Whitney; New Books; Books Received. Published for the Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh St., Philadelphia; London, Sampson, Low & Co.; New York, American News Co.; Berlin, A. Asher & Co. Terms, \$3.00 per annum; single numbers, 30 cents.

Married.

At St. Clairsville, May 6th, by Rev. D. N. Dittmar, Isaac Knisley to Catharine Weyant, both of Bedford Co., Pa.

Feb. 8th, 1880, at the house of the bride's parents, near Centre Hall, Pa., by Rev. S. M. Roeder, Mr. Ezra Tressler to Miss Mattie Keller.

May 6th, 1880, at the residence of Judge Spinger, near Columbus City, Iowa, by Rev. C. Cort, Mr. Hulton M. Leets of Leeterville, Iowa, to Miss Nellie Spinger.

Obituaries.

DIED.—Near Clearspring, Washington Co., Md., Percy Selbert, son of David and Sophia Selbert, aged 8 years, 2 months and 26 days.

In the death of this lovely child, the Christian religion has lost on record the testimony of one of her brightest witnesses. Though young in years, he seemed to be much in advance, mentally and spiritually, of his age and the development of his physical powers. Just such an one as death often marks—"death loves a shining mark." This, it appears, is the order of the great Shepherd, in transferring the lambs from the earthly to the heavenly fold, at the time they are best prepared for his great change. Percy was consecrated to God in holy baptism in infancy, and gave evidence of the presence of the grace of this holy covenant with the dawnings and development of childhood. He thus evidenced with his early consciousness the guiding, sanctifying presence of the Holy Spirit. Mentally and morally he was unusually bright for one of his age. Though a severe sufferer the last year of his life, his disease being in the head, and losing the sight of both eyes, he was never known to murmur or complain, but was thankful, as he expressed it, "He was not so bad off as many children, who had no good home; no kind parents." He retained his mind clear to the last, spoke calmly of his death, and his desire to be with Jesus whom he loved, and of those he should meet in heaven. Truly is the childlike the most heaven-like. "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." This is the lesson his death should impress home to us all. Let us not murmur nor complain, lest we by undue grief, forbid them to come home to the great Shepherd, who as He took them in His arms and blessed them, assures us He has mansions prepared for them. His sufferings over, his gentle spirit released from the frail tenement, went to its long home, where, after the labors of this life, we hope to meet him, where families can be forever united and undivided in one eternal home. Nothing remained to be done but the stern demand of the all-wise, over-ruling power, to perform the last duty, to take up the body and go and bury it. This we did in the cemetery of St. Paul's Church, and round about to improve the occasion with a sermon from the words in 2 Kings, 4: 18-20. "Farewell! early lost, early saved." G.

DIED.—In Clearspring District, Washington Co., Md., George Beard, son of Benjamin and Hannah Beard, April 23d, 1880, aged nearly 22 years.

The death of one so young and promising is a sad bereavement, not only to the grief-stricken parents, but to the entire community, which expressed much sympathy on this occasion. This was evidenced by the sympathy and feeling of a large congregation of people, who assembled to pay their last tribute of respect to him, who was so much loved in life, but lamented in death. His disease in the first stage was typhoid fever, but in its last stages assumed complicated forms which defied all medical skill. Though a part of his time unconscious of his condition, yet he in his lucid moments, gave evidence of his seeking a preparation for his end, and a yielding of himself, in childlike submission and faith, to his Redeemer, in whom we hope he realized the forgiveness of sin and life eternal. George was an only child, dutiful, kind to all affectionate, the pride and consolation of home, and on whom much parental love and anxiety were bestowed. But God, in His inscrutable wisdom, has seen fit to disappoint our earthly hopes and plans. We know He does all things well, let us all more fully to know it. Let our hearts be drawn more closely to our Saviour by this mysterious dispensation, and the more firmly grasp the leadings of our heavenly Father's hand, in the mysteries of His providence. Let us look up more earnestly to our heavenly home, and Father's mansions, to meet our loved ones there.

"Thou bright and star-like spirit
That in my visions lived,
I see mid heaven's seraphic host,
O canst thou be my child!"

My God to call me homeward
His only Son sent down,
And now still more to draw my heart,
Has taken up my own." G.

DIED.—In Martinsburg, Blair Co., Pa., at the residence of Jacob Shubert, on Thursday, March 18th, 1880, Mrs. Aquilla Sanders.

Aunt Quilla, as she was familiarly called by both old and young, was born in Waynesboro, Franklin Co., Pa., on the 6th of June, 1808. Her parents' names were Dr. John and Catharine Oellig, and she was a sister of L. A. Oellig, Esq., a prominent member of the St. John's congregation of Martinsburg. She was baptized in her infancy, and grew up to womanhood under the influence of a godly and pious household. On February 20th, 1838, she was married to Jonathan Sanders, by the Rev. George W. Gleesner, D. D., then pastor of the Waynesboro church. Mr. Sanders died some thirty years ago.

Dr. H. W. Super, a former pastor and an intimate friend, writes as follows: "During a large part of my pastorate at Waynesboro, I boarded with her mother, with whom Mrs. Sanders lived. A most excellent Christian woman she was. Beloved of all who knew her as mother, friend, daughter, neighbor, she won the esteem and regard of all within the circle of her acquaintance. Faithful in her house, she shed the light of a good example, that reminded one of Lydia, whose heart the Lord opened. A diligent church member, she was always at her post in Sunday school, prayer-meeting and elsewhere, unless some pressing home engagement prevented."

Among her many good traits was a cheerfulness that made her presence a light in the house. At all times she would have a word of good counsel and hopeful confidence, which cheered the heart and inspired courage, breaking upon this heart like sunshine through a cloud. Though suffering much affliction, losing her husband and several children, one after another, she bowed with Christian submission and patience under the repeated blows which thus fell upon her, exhibiting a remarkable Christian resignation and trust in God. A friend to ministers and churches, she felt a friendly interest, and took an active part in the enterprises of the Church, and informed herself on its doctrines and practices. If ministers could always have such friendly co-workers in the congregation, they would be more cheered in their work and quickened in their soul. Twenty years have passed since my pastorate in Waynesboro, but whenever my thoughts revert to that time, a pleasant memory comes forward of a faithful, Christian woman, who loved to do good, and whose praise was in all the Church."

Thus has passed away from the scenes of earth, another of the aged mothers in Israel, whose names in St. John's were as familiar as household words. Their holy examples in life are before those of us, who are permitted to tarry yet a little while, and our prayer is that, while life and strength remain, we too will fit and prepare ourselves for the great change which must come to all.

The funeral services took place on Monday, in Passion Week. The sermon on the occasion was preached by the pastor, from 1 Thess. iv, 18, and the Rev. F. A. Rupley took part in the services. Mrs. Sanders was aged 71 years, 9 months and 12 days. May she rest in peace!

"The Church on earth and all the dead,
But one communion make;
All join in Christ their living head,
And of His grace partake." J. D. M.
("Christian World," please copy).

DIED.—Near Pleasantville, May 8th, Daniel H. Wright, aged 1 year and 18 days.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. C. U. HEILMAN,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MAY 19, 1880.

THE PARACLETE.

The Holy Spirit, whose advent the Church has just celebrated, is too frequently looked upon as a mere influence, rather than a Divine Person. Yet our Lord promised that His departure should be followed by the coming of another Comforter who was to abide with His Church forever, and be the revealer of all truth. All that Christ had said and done could avail for men only by the Holy Ghost, and this involved a Personal mission which cannot be lost sight of, without great harm. The Triune God had now fully come into the world, as an object of faith, and He must not be resolved into a mere operation.

TWO TENDENCIES.

The recent centenary celebration of Dr. Channing's birthday, and the utterances it has called forth, have shown a tendency upon the part of many well-meaning people, to excuse the great Unitarian preacher's heterodoxy in their admiration for him as a man. To the purity and earnestness of Dr. Channing's character no exception has ever been taken, and he has thrown such a charm over his teachings by his exquisite belle-lettres scholarship, that he has been praised even by those who have been constrained to protest against his theological views. But beyond that, it is surprising to see what a disposition there has been to condone his Arianism in the mere spirit of good fellowship.

As might have been expected at such a jubilee as the one to which we have referred, comparisons were made, in trying to give an estimate of Dr. Channing. The times in which he lived were reviewed, the old Saybrook platform torn up, and nearly every one who stood upon it came in for a share of criticism. Dr. Lyman Beecher's stern sense of God and duty were almost ridiculed by his own son, and Jonathan Edwards has since been so excoerated by Dr. Oliver Wendell Holmes, at a Boston club, that Wendell Phillips is said to have taken up the cudgel in his defense. What kind of plea, was made by a man so much of a law unto himself, as Mr. Phillips is, we do not know, but it was hardly in the interest of old time orthodoxy. The whole drift of things tended away from that.

This is not altogether attributable to a reaction from the reputed severity of doctrine and practice in puritan New England. It is rather owing to indifference to positive belief of any kind. The discrimination made in favor of Channing, and against Jonathan Edwards, illustrates this. The latter belonged to a school of men, who made the decrees, or in other words, the pre-determinate will of God in the case of certain persons, the source of salvation. Christ came in secondarily, to make good the decrees. That idea has been virtually abandoned. Christ Himself is now recognized as the principle of salvation, and from that Christological starting point, the mercy and foreknowledge of God finds a more consistent explanation. Still Jonathan Edwards maintained a truthful conception of the constitution of Christ's person, although he thought His life in the flesh seemed to have no significance except as it rendered judicial satisfaction to the law of God on Calvary. It is now claimed by the Methodist that Channing deserved credit for "thinking Christ back into the manger at Bethlehem," which means, as we suppose, emphasizing His sympathy

with our nature in all its weary struggles. That is all true, but our able contemporary must remember at the same time, that Channing in doing so, robbed our Redeemer of His divinity, and left Him a mere man, powerless to save. He had no appreciation of the Son, as the Father revealed in the flesh, and to concede any part of that is to give up not a mere theological opinion, but Christ Himself—the very foundation of our holy Christianity. Such liberality is false, and cannot be indulged in without most serious harm. Jonathan Edwards, with all his severity, was much the safer man of the two.

Quite a different tendency is represented by Dr. C. P. Krauth, who to put the matter in its best and most plausible light, holds that no man has a right to yield his convictions in any degree, through deference for others. This seems to be in the spirit of Martin Luther, who on a certain occasion, refused to take the hand of Zwingli, though we still think the great Reformer reconsidered his action before he left Marburg. Be that as it may, we differ so widely from Dr. Krauth in some things, and have taken exception to his position so candidly, that we will not be misunderstood when we say that this is with him a principle rather than a prejudice. He believes that the Augsburg Confession in all its parts, is so entirely in accordance with the word of God, that it could not be altered in any way without being made to deviate from the Scriptures, and that any other confession holds the truth only in so far as it agrees with that noted symbol. But he holds at the same time, that every other denomination should hold to its symbols with the same uncompromising tenacity. This, he regards as the only safeguard against looseness of doctrine, and the only final solution of the problem of Church unity. How this last end especially can be reached over the road proposed, we cannot see except it be in the survival of the fittest. We only know that it requires a brave man to take the position now that the current is all in the other direction, sweeping away close communion, baptism and Associate Presbyterians, as when the dykes of Holland were let loose on the invading enemy, and that our genial friend has counted the cost, and endured pain because of the misunderstandings and alienations of personal friendships which he thinks should not be disturbed by his theological attitude.

Between these two extremes, the one so latitudinarian as to exalt Dr. Channing over Jonathan Edwards, when the difference involves the Person of Christ, and the other regarding all doctrines as finally settled so that the unity of the faith can be hoped for only by submission exclusively to what one part or the other of the Church has already believed, there must be some middle path, and that the Lamb will open it for His bride, we are just as sure as we are of any promise of God.

CLOSE OF THE SESSION IN THE THEOLOGICAL SEMINARY, LANCASTER, PA.

The annual session in the Theological Seminary at Lancaster, Pa., closed during the past week. On Tuesday evening the Board of Visitors convened and transacted a portion of its business, and continued its sessions until Thursday noon. Criticisms on Sermons or Essays prepared by the graduating class were reported by the members of the Board to whom they had been referred, which were, in most cases, favorable. The Board also provided for the adoption of measures, which shall hereafter give the German language additional prominence in the institutions, and lead to the cultivation of a more familiar knowledge of it on the part of the students.

The examination of the different classes by the professors, in the presence of the Board of Visitors, commenced on Wednesday morning and closed on Thursday at noon. They were thorough and satisfactory. Twenty-three students were connected with the Seminary during the past year. Of this number, six belonged to the Junior, ten to the Middle, and seven to the Senior Class. The members of the Senior Class, are Thomas M. Balliet, New Mahoning,

Pa.; Alfred F. Driesbach, Wind Gap, Pa.; Jacob S. Hartzell, Allentown, Pa.; William J. Kershner, Hamburg, Pa.; Charles F. Sontag, Danville, Pa.; Oliver H. Strunk, Boyertown, Pa., and Franklin Wetzel, Bellefonte, Pa. A certificate of Dismissal and Recommendation for licensure was furnished to each of the members of the graduating class, several of whom have particular fields of labor in view.

The closing exercises of the Seminary were held on Thursday evening in the College chapel in the presence of a large and appreciative audience. The several members of the graduating class read each an essay on some appropriate topic. They were all well received, and did honor to the class, as well as to the institution, in which they have studied. At the close of the exercises, the members of the class were formally presented with a Certificate of Dismissal and Recommendation for Licensure, by the Rev. Dr. A. H. Kremer, President of the Board of Visitors, accompanied with a brief appropriate address.

On Wednesday evening, the sermon before the Society of Inquiry was delivered in St. Paul's Reformed Church, by the Rev. S. G. Wagner, of Allentown, Pa., based on 1 Corinthians i. 23 and 24. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The speaker dwelt first upon the nature and importance of the Christian ministry, and then upon the particular message which must form the burden of their preaching, if they shall prove true to their calling. The discourse was earnest and eminently practical, studded with many excellent thoughts, and was well received on the part of the large audience, present on the occasion. F.

IT WILL NOT DO.

The excellent article which we published on our first page three weeks ago under the caption of "The Tables Turned," shows very clearly, that whatever may be the philosophical tendencies of our times, the demands of the age are not to be met by a simple repitination of the teachings of Thomas Aquinas. Yet it is said, that a decree is now in preparation at the Vatican, proclaiming him protector of all Roman educational institutions. This Patron Saint system farms out the work of the Almighty to imperfect men, as though He had too much to do to attend to it all, but if this theory be right the development of Christian thought must call for frequent changes in the cabinet.

"LECTURES ON THE CATECHISM."

The theological professor may properly deliver lectures on the Catechism, but it is hardly the right thing for a pastor to do before a company of young people preparing for confirmation. What is properly called a lecture, implies sufficient ability on the part of the hearers to comprehend it in all its parts, and as a whole, and to make it their own mental property. This cannot be expected of the average catechumen, who must have "line upon line, precept upon precept" until he is established in "the principles of the doctrine of Christ." Only after that can he "go on unto perfection" by the aid of instruction that is not elementary.

What a pastor needs to do, in the instruction of the young and ignorant, is to catechise. This is done by asking questions of one and all, to be answered by all in concert, or by each one separately. Not the questions in the book only, but also such as the instructor may deem proper and useful in connection with, and illustrative of, the questions and answers of the Catechism. If he lecture at all (in the proper sense of the word), then he should by all means also seek to draw out of the catechumens, by suitable questions, whatever they may have understood of the lecture, and in this way impress the truth securely on their minds. For a pastor to deliver a good lecture, and not make sure of its retention in the minds of his learners, is very like lost labor. The best results can be obtained only by the catechetical

method, properly so-called. In this way Socrates imparted instruction to his admiring pupils, and with what effect the world already knows. This was the method of the Jewish Church in the instruction of youth, as witness the scene of Jesus and the doctors in the temple; and this has ever been the normal method in the Christian Church. The phrase, "catechetical lectures," always grates on our ears as foreign to the true idea of catechetical instruction.

But, as we maintained in a former article, even the best kind of catechising will, in most cases, be very incomplete work, unless the catechumens memorize the questions and answers of the book. These contain the very language a Christian should have in his heart, by which to express his religious sentiments, knowledge and faith, and the reason for the hope that is in him. It may be confidently affirmed, that the Catechism was designed to be memorized. If this were generally done, the labor of the catechist would, perhaps, not be less, but it would most certainly be more effective, and far more agreeable. The most delightful work of which we can conceive, would be to instruct a class of catechumens, in which every one could recite perfectly from memory every word of the lesson assigned. The instructor could then, in his explanations and applications, constantly refer to what the catechumens already know, as to the words, and partly as to the meaning and substance; and no one need be told that, where there is such union of interest and effort between teacher and learner, the result must be most favorable.

If only facts did not mock such pleasant dreams, it would be well. But we know, that the very opposite of our ideal prevails in some, perhaps many, of our churches. And the verdict in their case can only be, as we believe—a mere apology for what is rightly called, "our glorious system of catechisation." K.

DEATH OF REV. JACOB SECHLER.

Rev. Jacob Sechler, one of the oldest ministers in our Church, died at his residence in Hanover, York County, Pa., on the 10th inst. A more extended notice of his life and labors will be presented as soon as the facts can be ascertained.

WHAT ARE YOU GOING TO DO ABOUT IT?

It is very hard at times to know what to do with the grievances made to an editor. The complaint is not unfrequently about the mis-spelling of a name, or some typographical error. We do not like to let a mistake of this kind go uncorrected, and yet there is nothing to justify us in re-opening the matter and magnify it as of importance to the public. We feel like the girl who had a diminutive specimen of a beau, and said to him, "John, you are a little too big for a cradle and a little too small to go to church with."

GREAT FIRE AT MILTON, PA.

In another column, we give full particulars of the fire which took place at Milton, Pa., on the 14th, sweeping away the town with all its churches and public buildings, and nearly every private residence. Six hundred families and three thousand people have been left homeless. Six hundred and sixty-six buildings were burned. We have seen so much of what a community may suffer in this way, that we would urge our people to send immediate relief to their distressed brethren.

Notes and Quotes.

Ralph Waldo Emerson is quoted as saying, lately: "My ancestry is made up of ministers; in my family the Bible is seen oftener than any other book in the hands of my wife and daughter. I think these facts tell my whole story. If you wish to call me a Christian theist you have my authority to do so, and you must not leave out the word Christian, for to leave out that is to leave out everything."

That is all very well, but it is hard to tell how any one can be a Christian

theist, who does not accept Christ as the God revealed. Certainly Mr. Emerson's late address at Harvard made the hope of the world to rest in an ethical system, rather than in the personal Redeemer.

A correspondent of the *Chicago Times* tells the following:—"During the dinner Proctor Knott demonstrated very clearly that his reputation as a story-teller is not entirely undeserved. One of the best stories he related was how a young colored lad got the start of him in a religious matter."

There was some sort of celebration in honor of St. Francis de Xavier, which he attended. A host of negroes in his neighborhood were Roman Catholic. When he came home this darkey boy asked him how he liked the Catholic service. 'I,' said he, 'could not stand it.' He said, 'There was one point about it that I never liked.' 'What is that?' said the boy.

'The priest does all his praying in Latin.'

At this the colored boy fell down in the road and rolled over shouting with laughter.

'Why, what is the matter with you?' said Knott. The darkey answered: 'Fo' God, massa, don't think that de Lord can't understand de Latin as well as English. In the Catholic churches de priest he prays to de Lord, and not to the congregation'; and Mr. Knott added that he had been brought up in a church where the preacher prayed to the congregation, and acknowledged that the boy had got the advantage of him."

That is all very well as far as it goes.

A great many preachers may pray to their audiences rather than to the Almighty, and that is all wrong; but there is another side to the subject. If people are to join in the prayers offered to the Lord, they ought to know what is said, and on that account the petitions should be in the vernacular which He can understand quite as well. St. Paul made a decided discrimination against unknown tongues.

Among the Exchanges.

Rev. Dr. John B. Thompson, of the Reformed Dutch church at Catskill, N. Y., has been rummaging among the records of his congregation, and has had the following call, found in the cramped German hand of Dominie Weiss, translated by Rev. Mr. Meta. It is of interest not only as a quaint picture of the times, but because the Dominie Weiss is the minister Schlatter found in this country upon his arrival.

Editor Examiner: The Records of the old Church of Catskill contain much matter of interest, and, at my request, the Rev. Mr. Meta has kindly consented to translate some of them for your columns. I furnish you herewith the "call" upon Dominie Weiss, which constituted the first organization of the Church. A copy of this call was entered upon the Church Record by Dominie Weiss himself, in his cramped, German hand. It differs slightly from another copy made in another book, by the much more distinct hand of some one less accurate in his spelling, perhaps Garret Van Bergen. This copy is the one here translated.

Respectfully,
JOHN B. THOMPSON.

KATSKILL, February 8, 1742.

To Mr. GEO. MICHAEL WEISS.

Very reverend, pious, learned Sir, and beloved Brother in Christ Jesus.

We, inhabitants of Catskill and Coxsackie, in the County of Albany, in the province of New York, having been, through God's gracious blessing, increased by the addition of several families and members confessing the pure Reformed Christian doctrine of the truth, which is according to godliness, in harmony with the rule of God's holy word, the Confession of Faith of the Synod of Dort, and the Heidelberg Catechism, taking into consideration the distance of our aforesaid residences from the City of Albany, and reflecting on the usefulness of a faithful, industrious, and, at the same time, learned, pious, and orthodox minister for the service and edification of our before-mentioned congregation, and acting upon the exceedingly high testimony we have received concerning your reverend person as being endowed with and possessed of the aforesaid needed qualifications for an office of such great importance, we have no longer been willing to delay to extend to you, with the agreement and upon the urgency of our brethren at Catskill and Coxsackie, in the name of the Lord this call, and humbly to invite you to become our regular shepherd and overseer, to preach God's word in purity twice on each Lord's day, and other holy days, in the Dutch language, to instruct and edify the congregation and the youth on suitable occasions, by means of catechetical exercises, to administer the sacraments according to Christ's appointment, to exercise churchly discipline, and to catechise in their own tongue the children of the German brethren residing among us, and further to do everything required of a faithful servant of Jesus Christ, as demanded by the word of God and the good order of the Reformed Church, as well as by her praiseworthy usage in this country. The afore-mentioned service will be required of your Reverence alternately for thirty Sundays in the year at Catskill, and at Coxsackie twenty-two, as also by turns on holy days, which will in time be regulated by the reverend Consistory. And in order that your Rev. may know on what promises and conditions on our side your Rev. shall enter upon the aforesaid service among us, it has been resolved that your Rev. shall have and enjoy a yearly salary of fifty pounds current

money of New York, to be in all honesty paid to your Rev. by the reverend Consistory, at the time in office, in two semi-annual instalments, the first half, being twenty-five pounds of the same, so long as your Rev. shall fill the office and service of the ministry among us. Besides this, your Rev. will be provided with a free dwelling, and suitable ground with it for a good and sufficient garden, either at Catskill or Coxsackie where it shall please your Rev. to select; with fire-wood for your Rev.'s own use;—and a good saddle-horse, with saddle and bridle, as your own property, and when the horse dies then to be provided with a good saddle horse as a loan, to be used in riding from one place to another in the exercise of the sacred office. And should it happen that your Rev. should be called away from us to another congregation, your Rev. will continue among us for such length of time as may need for us to be again supplied with a minister, provided that such extension of service shall be no longer than a year from the time of such call to your Reverence. Meanwhile we will pray the Lord that He will lend His gracious blessing upon our purpose; and awaiting your Rev.'s decision and agreement hereupon, we remain, Very Dear Sir,

Your Rev.'s very humble servants:
Pieter Bronck, Nicolaus Eifmont, Pieter Van Bergen, Philip Kony, Philip Kony, junior, Philip Bronck, Jonas Bronck, Lendert Bronck, Cornelius Wormer, (his mark) Dirk Van Vechten, Hendrick Schermhorst, Fyffe Janse, Dominicus Van Schaik, Abraham Provoost, Kylien Wenner, Gysbert Osterhout, Frederick Sturt, Jan Bronck, Francis Salisbury, Gerret Van Bergen, Martin Van Bergen, Helmeleg Torner, Johannes Grad, Frederick Diederick, David Miller, Johann Pieter Offenbach, (his mark) Johann Louna, Benjamin Dubois.

The Phila. Ledger, speaking of the "Retired Clergy," says:

In the English Church Establishment a plan is in agitation which should meet the concurrence of religious bodies everywhere. It is the provision of a retired fund, from which aged and disabled clergymen should be retired upon pensions, and that those who are physically unable to fulfill their duties should be sustained while giving way to active men. In the English Church the benefited clergy can hold their appointments, and many do, after their usefulness is past. In America, among all churches, the disabled clergyman, save in exceptional cases, is forced to retire. It is a hard case for the clergyman to give up his means of living; and it is hard for his charge to retain a man who, however faithful, is of such largely diminished usefulness as to be a hindrance to the success of the society. In most churches provision is made. But it is irregular and insufficient, and to accept it is regarded as a confession of poverty—not to say pauperism—on the part of the man who has spent his life, and, perhaps, exhausted his private means, and certainly his strength, for the good of others. Religious bodies in their general assemblies, under whatever name, should make manly arrangements, giving support as a matter of right and not of charity to the disabled. The "retiring pension" need not be large. Private friendships will supplement it. The main point to be established is that "the laborer is worthy of his hire." And if that hire has left no margin for provision for old age, the deficiency should be, in some degree, at least made up. What is needed is system—something based on admitted right, and not on sporadic appeals which are, in their very urgency, shown to be uncertain.

Communications.

EXTRACTS FROM THE MINUTES OF LEHIGH CLASSIS.

According to direction of Synod, this Classis was organized in Salem's Reformed church, Allentown, Lehigh county, Pa., on Tuesday before Ascension Day, May 4, 1880, by ministers residing on the western side of the Lehigh river, and dismissed for this purpose by the Classis of East Pennsylvania. The opening sermon was preached by Rev. N. C. Schaeffer from 1 John iii. 5. He also presided at its organization.

All the ministers, nineteen in number, and two licentiates, together with fourteen elders, were in attendance.

Officers: Rev. A. J. G. Dubbs, President; Rev. N. S. Strassburger, Stated Clerk and Treasurer; Rev. Thomas N. Reber, Corresponding Secretary.

Rev. Theodore Appel, D. D., from the Classis of Lancaster, Pa., and Rev. Eli Keller, from the Classis of Goshenhoppen, were received as advisory members. The presence of Revs. O. Leopold and M. J. Kramlich, of the Evang. Lutheran Church, was announced.

The President appointed the usual standing committees. The ministers read their parochial and statistical reports, and the elders answered the questions prescribed by the Constitution of the Church.

The Rev. J. H. Hartman was received from the Classis of East Pennsylvania, the call extended to him by the Lehigh charge confirmed, and a committee appointed to install him. The call extended by the Slatington charge to Rev. W. J. Peters was also confirmed, and a committee appointed to install him. The Low Hill congregation was added to the Jacksonville charge, whereby Rev. James N. Bachman became also its pastor, as requested by the congregation. The Licentiate, Nevin W. A. Helfrich, was, during the session of Classis, ordained as an assistant of his father, Mr. Newton J. Miller, a student of the Theological Seminary at Lancaster, Pa., received an appropriation of \$175.00 for the ensuing year. Reports from the theological students, W. J. Kershner and Jacob S. Hartzell were received and approved. Having applied for examination and licensure after the close of the present term of the Theological Seminary, the Committee on Examination and Licensure was instructed to examine them and submit their report to Classis at its adjourned meeting. Mr. Tobias Kessler, who had been studying theology previously for some time, and latterly under the direction of a committee appointed by the Classis of East Pennsylvania, having sustained a satisfactory examination, was licensed to preach the gospel.

Rev. Theodore Appel, D. D., Superintendent of Home Missions, by invitation, addressed Classis on the subject of Missions, its progress and wants, its encouragements and difficulties. The Mission Journal about to be published by the Board of Missions, was recommended to the liberal support of the

pastors and members of Classis. The sum of \$200.00, one-half of the amount assessed upon the Classis of East Pennsylvania by Synod for the erection of a Reformed chapel in Washington City, D. C., was apportioned among the various charges and congregations of this Classis. Classis recommended the organization of auxiliary missionary societies by the congregations within its bounds. Inasmuch as the work of Missions has been successfully inaugurated in Florida, and several members of Classis have obligated themselves, in a private way, to contribute their mites during the year to this cause, a similar action was recommended for general adoption.

A committee, consisting of Revs. Benjamin Weiss, W. R. Hofford and E. J. Fogel, and Elders Thomas F. Butz and O. L. Schreiber, was appointed to reconstruct large charges. The proposition to cancel the debt of the Orphans' Home at Womelsdorf, Berks county, Pa., by \$100.00 subscriptions, was recommended to the favorable consideration of the members of the Church.

The special committee, to whom the annual report of the Board of Trustees of the Allentown Female College had been referred, reported the following resolutions, which were severally adopted:

Resolved, That the Classis of Lehigh do hereby accept the trust committed to her, in receiving under her care the Allentown Female College, and do hereby attach the seal of her possession to one-half the interest of said institution—the other half still remaining in the undisturbed possession of East Pennsylvania Classis.

Resolved, That this Classis do earnestly commend this College to the favorable consideration of all the congregations and members within its bounds, enlisting for its support and patronage the interest and influence of the several pastors.

An election by ballot was held for three members of the Board of Trustees of said Institution, which resulted in the choice of Revs. W. R. Hofford, A. J. G. Dubbs and Mr. A. G. Reniger.

Rev. I. E. Graeff was requested to supply the Tamaqua and Summit congregations, Rev. Benj. Weiss the Blandon congregation, and Rev. A. J. G. Dubbs the Emaus congregation, each for one year.

Classis will hold an adjourned meeting in the Reformed church, Kutztown, Berks county, Pa., on Thursday, the tenth day of June, 1880, at 10 o'clock, A. M.

Delegates to Synod: Revs. S. G. Wagner, S. A. Leinbach, A. J. G. Dubbs and Thomas N. Reber, *primarii*; and Revs. L. K. Darr, N. S. Strassburger, W. R. Hofford and I. E. Graeff, *secundi*.

Elders: O. L. Schreiber, Thomas F. Butz, R. H. Kramm and Solomon Griesemer, *primarii*; Henry Newhard, Casper Brell, William Komich and David Lutz, *secundi*.

By direction of Classis, Rev. Benj. Weiss preached a sermon on Thursday forenoon in Salem's Reformed church, and Rev. I. E. Graeff in the evening in the same church. In connection with the latter service the Licentiate Nevin W. A. Helfrich was ordained. Rev. Thomas N. Reber was appointed to preach a sermon on Missions at the next annual meeting, on Sunday evening at 7 o'clock.

Classis will hold its next annual meeting in St. Jacob's church, Jacksonville, Lehigh county, Pa., on the first Friday after Easter, April 22, 1881, at 7 P. M.

N. S. STRASSBURGER,
Stated Clerk.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

The Missionary Monthly.

As already intimated in this department, the Board of Missions propose to publish a monthly missionary paper, which is to serve as the organ of what has come to be called the tri-synodic board of missions. It is to be a missionary intelligencer, and at the same time, to serve as the medium of developing the liberality, and of awakening the interest of our churches in the cause of missions. It will give intelligence from the missions under our board, but not exclusively. It will endeavor to report faithfully the missionary operations of the Church at large, and, as far as possible, of other Churches. It will be devoted to Home missions, but contain also a department for Foreign missions. It is expected to make its appearance some time in the month of June. It will contain eight pages of the size of the *New York Independent*, on a good quality of paper, and on a clear and neat type. The price for a single copy per year will be fifty cents, or forty cents in a club of fifty subscribers. Whatever profit may result from this enterprise will be devoted to the support of missions. If it should receive only ordinary encouragement in our churches, it will, it is believed, cover expenses and accomplish a good work. If it is, however, as it should be, or, as it can be, and, as we sincerely hope, it will be, it will yield a handsome profit. With five thousand subscribers, as the officers of the Board calculate, it will not only pay the expense of publication, but cover all the expenses incurred at present in carrying forward the operations of the Board. Such a number of subscribers may be too high to be realized at the present time, but it is not too high for the strength and intelligence of the Church. With the assistance of a few persons in each of our congregations, we are quite certain that it can be done. A short time ago such a paper was started in one branch of the Lutheran Church, the portion adhering to the General Synod, and, we are informed, the number of subscribers soon exceeded five thousand. Why, then, should we not do so, provided we can secure in this matter the encouragement and support of the friends of missions generally in our churches. To them we therefore make our appeal for sympathy and practical co-operation.

The paper is not intended to interfere with other papers or periodicals of the Church. It is to be published under the direction of the Board of Missions, who are pledged to keep it strictly in its own orbit, so that it may not in any way become a general newspaper to compete with other papers for patronage. It will receive inspiration from the peace movement and be presented as a thank-offering to the churches. The editorial management will devolve mainly on the Superintendent of Missions, who thinks that, with returning health and strength, he will be able, in addition to his other duties, to take upon himself this new burden of responsibility. He expects, however, to be largely assisted in the work by his ministerial brethren, among whom will be some of the best writers in the Church. It is to be published in Philadelphia under the di-

rection of the Rev. J. Samuel Vandersloot, our missionary in West Philadelphia, who, by his experience as a practical printer, proof-reader and publisher, acquired before he entered the ministry, will render valuable service in making the paper in a literary point of view, what in culture and intelligence the Church have a right to expect it to be.

Whilst we look upward for the divine blessing upon the work which we are here undertaking for the divine glory, we respectfully solicit the co-operation of pastors, consistory Sunday Schools, missionary societies, and the friends of missions generally in extending the circulation of the monthly, so as to widen the area of its usefulness.

Wherever the names of subscribers can be obtained before the issue of the first number, we recommend that it be done without delay. They can be sent to the undersigned or to the publisher at Philadelphia.

THEODORE APPEL,
Supt. of Missions.

MINISTERS GIVING TO BENEVOLENCE.

I was pleased to see the proposition from several ministers to make special offerings of money to the cause of missions, as an expression of thankfulness for the success of the peace movement. I trust many others will follow the good examples set.

It may appear, however, to some, that the ministry are not regularly contributors to our various objects of benevolence. This would be a wrong impression. While it may be true that there are illiberal ministers, as well as people (men who preach to others what they do not practice themselves—yes, perhaps some who, from selfish motives, do not even preach the duty of benevolence), yet it is certainly true also that, according to their income and wealth, our ministers generally give far more than the laity.

The writer of this gives not less than fifty dollars a year out of an income of one thousand dollars, and he has a large family to support. He knows of others who do better than this, and have nothing laid up for future use. No matter how small our income is, we should give a certain proportion of it to the Lord's cause. Ministers and people should all give. No one will be excused in the day of judgment for having neglected this duty.

A PASTOR.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

At the recent communion of White Deer charge, Rev. W. W. Clouser, pastor, forty-five additions were made to the church, thirty-six by confirmation and nine by certificate and renewal of profession. Missionary collections were \$33.00. Number of communicants unusually large. Service was solemn. Additions during the present pastorate 273. Pastor and people have abundant reason to thank God and take courage.

At a late communion Rev. J. I. Good received nineteen persons into connection with Heidelberg congregation.

At a congregational meeting held on the 8th inst., John H. Leinbach, of Reading, Pa., was unanimously elected pastor of St. John's congregation, of Kutztown, Pa.

The missionary society of the First Reformed congregation in Reading, Pa., held its usual missionary anniversary on the 11th of April. From the annual report presented on the occasion, it appears, that the number of contributing members is one hundred and thirty. The additions during the year were fifty-two, and the contributions amounted to \$277.05, an increase over those of last year to the amount of \$119.05. Immediately after the missionary services in connection with the departure of our Foreign missionary to Japan held in this church in March last, one of the Sunday School teachers made an effort to secure monthly contributions for Foreign Missions from the Sunday School scholars. One hundred and twenty-five contributions were obtained, and their contributions amount to \$18.40. It is proposed to extend the operations in this direction during the present year.

We learn from the *Lehigh Register*, of Allentown, Pa., of the 5th of May, that the Rev. W. R. Hofford has resigned the Presidency of the "Female College" at that place. His letter of resignation, together with the action of the Board of Trustees upon it, is given in full. The reason assigned for tendering his resignation is a proper regard for his health and a desire and sense of duty to devote himself more fully to his calling as a minister of the gospel. The action of the Board of Trustees upon his letter of resignation is highly complimentary to Mr. Hofford. It expresses the profound regret with which his resignation is accepted, and bears strong testimony to the ability and faithfulness, as well as success, with which he has discharged the duties of his position during the thirteen years he has presided over the institution.

The editor, in a few accompanying remarks, speaks of the loss sustained by the withdrawal of Mr. Hofford from the Presidency of the institution, and characterizes him as "a scholar of recognized ability, of good administrative capacity, eminent Christian worth, and a kind and true gentleman."

THE POTOMAC SYNOD.

In connection with the recent communions held in the Glade and Woodsboro churches, of the Glade charge, Frederick county, Md., Rev. S. M. Hench, pastor, twenty persons were added to the church, eighteen to the former, sixteen by confirmation and two by certificate, and two to the latter by confirmation. The Glade congregation contemplates erecting a new house of worship during the approaching summer.

In connection with the spring communions in the Manchester charge, of which the Rev. Wm. Rupp is pastor, twenty-six persons were received by confirmation, two by certificate, and one by profession of faith, making the total number received within the present year forty-eight. Of this number eight are heads of families, and two have come from the Roman Catholic Church. The Manchester congregation has also recently succeeded in removing a heavy debt, which was a hindrance in the way of its prosperity for years. The present fine church was built in 1863, under the pastorate of the Rev. J. W. Hoffmeier. On the day of dedication, there remained a debt of twenty-five hundred dollars, towards which between seven and eight hundred dollars were subscribed at the time. This amount, however, was never collected. Owing to various causes, the congregation failed to

pay the interest on the above sum, besides allowing other debts to accumulate, so that, three years ago, when the present pastorate began, the total indebtedness of the congregation was four thousand and two hundred dollars. In years of financial trouble, as the past three have been, especially in this community, this was no small burden to carry. Efforts were, however, inaugurated shortly after the present pastorate had commenced, to diminish the debt; and these efforts, though carried forward often in the midst of discouragements and difficulties, which only those can appreciate who have ever been in similar circumstances, have at last been crowned with success. Mr. J. D. Zuck, of Hanover, Pa., and his mother, Mrs. Elizabeth Zuck, of Reisterstown, Md., who held the heaviest claims against the congregation, generously threw off twelve hundred and fifty-two dollars, for which they deserve and will receive the perpetual thanks of the congregation. The balance of the money has now all been provided, and the Manchester congregation is free of debt now for the first time in seventeen years! It is to be hoped that, under God's blessing, it will now start on a new career of prosperity.

We are informed by the Rev. Dr. E. R. Eschbach, that the committee of the Maryland Classis, conjointly with the consistory of the mission congregation in Washington City, D. C., has quite recently purchased a site for a church and chapel, on 15th street, North West, between Rhode Island Avenue and P street, at the corner of an eighteen and a half foot alley, seventy-two by one hundred feet, at forty-five cents per square foot, making a total of \$3,240. The terms are \$800 cash, and the remainder in three equal payments at six, twelve and eighteen months. The location is said to be a good and desirable one, and the price remarkably low for Washington City. There is not sufficient money in hand to cover the first payment. It will, therefore, require the hearty and prompt action of the whole Church to make this mission a success. These several payments must be met, and the means for that purpose, it is hoped, will be promptly furnished. In less than two years' time, the ground thus purchased will be worth double the amount now to be paid for it.

The thirty-ninth anniversary of the Sunday School of the Third Reformed Church, corner of Paca and Saratoga streets, took place last week, in the presence of a large congregation. Addresses were delivered by the pastor, Rev. O. Clever, and Rev. Joel T. Rossiter. The singing, which was a feature, was also under the direction of the pastor, and was accompanied by the organ and cornet. On either side of the pulpit were the dates 1841 and 1880, the former being the date of the organization of the school. There were also a beautiful floral cross and crown. The school numbers 247 scholars, 27 teachers and 6 officers. The collections for the year amounted to \$572, about \$400 of which have been expended in remodeling and refitting the Sunday School room. The pastor, Rev. Mr. Clever, and Mr. George G. Everhart are superintendents. Charles L. Leber is secretary, John H. Marburger, librarian, W. J. Schafer, Louis W. Gettler, and G. Gondor, assistants. An anniversary sermon was preached in the morning by the pastor.—*Baltimore Sun*.

Ascension Day has for a long time been a marked occasion in the Reformed church at Frederick, Md., and this year the services were especially appropriate. Rev. J. S. Kieffer, of Hagerstown, preached a sermon in the morning, and in the afternoon the festival was celebrated by the Sunday School. Dr. Eschbach conducted the services, assisted by Rev. Mr. Kieffer and Dr. L. H. Steiner, Superintendent. "The Peace," which was the ascension gift of our Lord, was emphasized, and this was turned to a happy account in the present movement of our Church. \$100 were laid upon God's altar as an offering.

PITTSBURGH SYNOD.

The post-office address of the Rev. C. W. Good, who has entered upon the duties of the pastorate in the Salem charge, is Delmont, Westmoreland county, Pa.

WESTERN CHURCH.

The Catalogue of Heidelberg College and Theological Seminary for 1879-80, which has just been published, shows an attendance upon them, in the different departments of study, of one hundred and ninety students. Of these seventy-one are in the college proper, one hundred and eight in the Academic Department, and eleven in the Theological Seminary. The College provides two courses of studies, classical and scientific, and admits females to the privileges of the institution. Of the eleven students in the Seminary seven are in the Senior and four in the Junior Class. None are marked as belonging to the Middle Class, for which provision is made in the course of study mapped out.

There are six professors in the institutions besides the two who preside over the Theological Seminary. The institutions have done a good work for education and religion in the past, and have an encouraging future before them.

In connection with the Spring communions held in the Thornville, Ohio, charge, Rev. F. C. Yost, pastor, sixteen persons were added to the church, fifteen by confirmation and one by renewal of profession. Of the whole number six are heads of families. The collections for benevolence amounted to \$37.

The communion of the Lord's Supper was held in the church at Miamisburg, Ohio, Rev. W. McCaughey, pastor on the 9th of May. The number of communicants was large, and much interest pervaded the services. Fourteen persons were added to the church, eight by confirmation, four by renewal of profession and two by certificate.

ANNUAL MEETINGS OF THE CLASSES.

SYNOD OF THE UNITED STATES, POTOMAC AND PITTSBURGH.

Places and Time of Meeting.
Lebanon Classis: Jonestown, Lebanon Co., Pa., Thursday, May 20th, 7.30 P. M.
Lancaster Classis: Quarryville, Lancaster Co., Pa., Thursday, May 20th, 7.30 P. M.
Zion's Classis: Littlestown, Adams Co., Pa., Thursday, May 20th, 7.30 P. M.
Maryland Classis: Funkstown, Washington Co., Md., Thursday, May 20th, 7.30 P. M.
San Francisco Classis: St. John's Church, San Francisco, Cal., Thursday, May 20th, 7.30 P. M.
St. Paul's Classis: Zion's Church, Dutch Hill, Crawford Co., Pa., Thursday, May 20th, 2 P. M.
Goshenhoppen Classis: Limerick, Montgomery Co., Pa., Friday, May 21st, 2 P. M.
Westmoreland Classis: Latrobe, Westmoreland Co., Pa., Friday, May 21st, 7.30 P. M.

Somerset Classis: Beam's Church, Somerset Co., Pa., Wednesday, June 2d, 7.30 P. M.
North Carolina Classis: Brick Church, Guilford Co., N. C., Thursday, June 3d, 10 A. M.
Clarion Classis: Troutville, Clearfield Co., Pa., Thursday, June 3d, 7.30 P. M.
Philadelphia Classis: East Vincent, Chester Co., Pa., Friday, June 4th, 7.30 P. M.
Tobacco Classis: Indian Creek, Montgomery Co., Pa., Friday, June 11th, 7.30 P. M.
Portland, Oregon, Classis: Portland, Oregon, Thursday, July 8th, 7.30 P. M. D.

Obituaries.

DIED.—In Hagerstown, Md., April 25th, 1880, Mrs. Hannah Humrichouse, in the 83d year of her age. The deceased was one of the oldest members of the Reformed church at Hagerstown. Both she and her husband, Mr. Frederick P. Humrichouse, who died in 1876, having been brought up in the old ways of church going, were diligent frequenters of God's house, and were highly respected in the congregation to which they belonged. Their lives were passed in the immediate neighborhood of the church; their remains now rest peacefully, side by side, under its shadow. The deceased lived to see the blessing of God resting upon her children and her children's children. In her last days, she was tenderly and affectionately cared for by those of her children and grand children, with whom her lot was cast; and, in the midst of these, respected, beloved, and grieved for, but committed in faith to the Lord, her peaceful life came to its peaceful close.

Acknowledgments.

BENEFICIARY EDUCATION.
Received per Rev. W. A. Haas, Treasurer of West Susquehanna Classis, contributed by Lewisburg charge, for use of beneficiaries of said Classis, \$10.
Samuel R. Fisher, Treas. Board of Bene.

BETHANY ORPHAN'S HOME, WOMELSDORF, PA.

\$ S 2d Ref Ch, Read'g, C F McCauley, D D,	\$60 00
Gernant's Ref Ch, Rev J W Steinmetz,	4 53
Allentown Female College, Rev W R Hofford,	6 50
Ref cong, Greencastle, Pa, Rev J H Sykes,	5 00
Swartzburg cong, Rev A S Leinbach,	34 83
Hains Ch, (additional), Rev W F Davis,	1 10
Jacob Reutachier, Philadelphia, Pa,	2 00
D. B. ALBRIGHT, Supt.	

BETHANY ORPHAN'S HOME WOMELSDORF PA.

Rev C Borchers, from the 4th St John's cong, Baltimore, 2.22; the Lord will provide, 2,	\$ 4 22
J T Rossiter, from the Infant School of the 1st Ref Ch, Baltimore, by Miss Rosina Licher and Cora Herman, teachers,	8 00
D B Albright, from Rev J C Bucher, D D, Lewisburg, Pa, towards paying off mortgage debt,	25 00
Charles Santee and wife, Caroline, Philada, each \$100, for paying off mortgage debt,	200 00
Paul Leonidas, from a little boy, a thank-offering, Dove, Pike Co, O,	1 00
Wm. D. Gross, Treas.	

HOME MISSIONS.

Rec'd per Rev Jos Dubbs, D D, Treas Lan Classis, from Millersville chg, 11.50; Elizabethtown chg, 4.76,	\$ 16 26
D B Manger, Treas Goshen'g Classis, from Reva Huber, 12.00; Evans, 192.40; Keller, 15.00; Dr Weiser, 44.00; do. do., for Pacific Coast, 56.00,	319 40
J G Grubart, Treas, Tobickon Classis, from Reva A B Koplin, 40.00; Jacob Kehm, 45.00; J C Leinbach, 7.68,	92 68
W H McCordell, Treas Weyner Miss Soc'y, Hagerstown, Md, for Iowa Missions, 10 50	
Sarah L Diehl, Seltland, Pa,	2 00
Geo Bitt, Treas East Pa Ch, 1 10	
Rev Wm M Deatrick, Treas, do, from Mercersburg S S, 10.39; Altoona S S, 4.29; do, Ch, 45.90; Shippensburg Ch, 25.00; Mont Alto chg, 10.95; Wayneboro chg, 17.50; St Paul's Ch, Bedford chg, (special col), 20.45; do. do., (com col), 6.00; Everett chg, spec col, 15.45; Bald Hill chg, 8.58; Clearville chg, 6.07; Chaneyville, 3.90; Clear Ridge, 3.00,	177 46
Rev S G Wagner, Treas East Pa Classis, 713 34	
D B Manger, Treas, do, from Revs L J Mayer, 49.62; Eli Keller, 1 00,	60 62
Rev J S Stahl, Lock Haven chg, 11 00	
do H Mosser, Treas, do, from Allegheny chg, 64; Wyomissing chg, 6.35; Kissinger's chg, 2.60; Tulpehocken chg, 30.00; Trinity Ch, Pottsville, 1.00; Cresona Miss, (for Bronson, Florida), 5.00; Haines chg, 19.26,	64 75
Robsonia chg, 3.21; Spices chg, .57; Bern chg, 3.00; Friedensville chg, 5.00,	11 78
Rev W A Haas, Treas, from Nittany chg, 24.84; Bellefonte chg, 8.00; Lewisburg chg, 64.11; Seltland chg, 18.20,	105 15
Rev Chas G Fisher, Treas Va Classis, 110 85	
W A Wilt, Treas Zion's Classis, from Mech-anios' chg, 15.00; Christ Ch chg, 30.00, TRANK-REVENUES FROM PEACE.	45 00

Received per Dr Jos Dubbs, Treas, do, from Bethany chg, 10.25; Rev A R Bartholomew, Walmer's cong, Leb Ch, 14.00; St John's cong, Jonestown, 14.00; J F Rinker, thank-offering, as suggested by "Plain man," in MESSENGER, 1.00; Rev H Mosser, Treas, do, from St Paul's Memorial Ref Ch, Reading, 48.00; 1st Ref Ch, do, 50.00; Gernant's Ch, 10.00; W A Wilt, Treas, Zion's Classis, from Ardentville cong & S S, 55.27; McKnight's cong, 22.50; do. do, miss box, 2.50; Carlton cong, 17.00; Bender's cong, 25.20; Trinity cong, York, 22.13; do. S S, do., 7.87,

\$2210 72

W. H. Seibert, Treas. Board of Missions.

LETTER LIST.

Aispaoh, Rev J W, (2), Allen, J C.
Bock, J, Binkley, H K, (10). Bartholomew, Rev A R, (2). Brinkerhoff, R. Bittenbender, A. Bauman, Rev A R, Bartholomew, A. Bush, H, Bennett, E. Beam, Rev S Z, Bartholomew, A. Bowman, Rev J C, Bargelt, W. H.
Cramer, L J, Cornman, M, Cort, Rev C, Chamberlin, J C.
Duchman, W S, Dittmar, Rev D N, Davis, B F, Diehl, O D.
Evans, Rev J M, Evans, Rev L K, Everhart, O T, Frey, A K, Fox, J, Fenstermacher, E.
Griffith, J H, Gerhart, Rev D W, Gerhart, Rev B L, Grant, Rev J.
Houtz, Rev A, Heisey, S B, Harbaugh, K, Haas, Rev W A, Hahn, Rev F, Hoffmeier, Rev H W, (3), Holland, Mrs S B, Hartnell, Rev G P.
Ingold, Rev J, (2), Jacobs, W J C.
Kremer, J B, Kryder, J M, Kohler, Rev P S, Kramrine, J C, Kifer, G, Kramrine, J W, Kohler, Rev S Kline, A K, Krammer, Rev A H.
Lantz, Rev W M, Lantry, Rev S F, Lough, S H, Leber, O L, Laughlin, J D.
Miller, D, (4), Miller, Rev E D, Millet, Rev J K, Moyer, H, Miller, A M.
Nagle, J C, Noss, Rev J G.
Otting, Rev E H.
Pontious, Rev J W, (2), Peters, L P.
Reinard, J, Roeder, Rev S M, Roemer, F, Rath, W, Reiter & Shearer, Rupp, Rev R, (2), Rosenberg, D, Rinker, H S, Rinker, S.
Sonder, Rev J M, Stahl, H, Scheffey, A M, Stine, Rev J P, (2), Stover, H, Shuford, Rev M L, Schell, H, Sample, D M, Ship, Rev L C, Smith, D H, Sykes, Rev J H, Sumney, C W.
Trazel, Rev A E, Thomas, C A.
Whitmer, A, Weaver, Rev R C, Wiant, S C, Witmeyer, D P, Willemet, G, Woloslagel, E G, Weagley, D, Whitmer, Rev G A, Warner, E F, Wolbach, J.

BRONCHITIS.—Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These ineffectual symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic disease of the throat.

Youth's Department.

THE GLEANER.

We are a little gleaner band;
We cannot bind the sheaves,
But we can follow those who reap,
And gather what each leaves.
We are not strong; but Jesus loves
The weakest of the fold,
And, in our feeble efforts, proves
His tenderness untold.

We are not rich; but we can give,
As we are passing on,
A cup of water in His name
To some poor fainting one.
We are not wise, but Christ our Lord
Revealed to babes His will,
And we are sure from His dear word
He loves the children still.

We know that with our gathered grain
Briars and leaves we bring;
Yet since we tried, He smiles the same,
And takes our offering.
Then let us still hosannas sing,
As Christ doth conquering come,
Casting our treasures as He brings
The heathen nations home.

TWO SIDES TO A FROLIC.

Bert was on one side of the fence, and the boys on the other. His hand was on the gate, but he had not quite made up his mind to open it.

"Oh, come on," said Val Morton. "What is the use of moping in the house such a splendid night as this? Come on and have some fun."

"I ought to study my Latin," said Bert, reluctantly, as he remembered the long, dry lesson.

"Bother the Latin; it's no use any way. I'd like to see anybody getting those irregular verbs out of me," said Will Moore.

Bert laughed a little at the idea of getting anything out of Will's brain, that never had much but mischief in it, and then he slowly opened the gate, drew a long breath, and went out. It was a glorious night, with just enough frost in the air to make it cool and crisp, while the white moonlight almost revealed the colors of the maples that had been flaming all day in the hot sunshine.

"Where are you going?" asked Bert. "Oh, just around town," said Val, carelessly, and at that moment they came opposite Dr. Parker's gate, which stood a little way open. In an instant Val lifted it off the hinges and laid it in the gutter.

"Teach him to keep his gate shut," laughed Will, and Bert laughed, too, though he felt ashamed of himself, for everybody liked Dr. Parker.

A few blocks further on were some wooden steps at the edge of the sidewalk. Will gave Val a nudge, and with one stout tug the steps were upset.

"That's too mean," said Bert. "Suppose some one should step off there?"

"Pooh!" said Val; "it is light as day, and nobody ever does go down there, except old Bijah, when he is in a hurry for his grog. Serve him right if he pitched over."

Bert knew he was in bad company; but he was beginning to enjoy the excitement of the adventure, and when Will proposed that they should carry off the sign from a little shop, and fasten it to the horns of Mrs. McPherson's cow, he was ready to lend a hand himself. Old Whitey, who was peacefully chewing her cud, was easily coaxed into an alley with a handful of turnips pulled from her owner's garden; and before she realized that any mischief was intended, she found herself blundering about with a board fastened over her face. The sign read, "Dressmaking and Fine Sewing; all kinds of Hair Work. Ladies' Hair Dressed in the latest styles."

The boys laughed so much over this that they were in danger of being found out. But at last Bert said he must go home, and that ended the frolic for the night.

In his own room he tried for a little while to fix his mind upon his lesson, but soon found himself laughing at the thought of the figure the cow would cut, and wondering where they would find her in the morning; so he tossed the book aside, and went to bed. This was one side.

The other side began the next morning; when, with Bert's first waking thoughts, came a consciousness of the unprepared lesson, and a dismal fore-

boding of failure, that brought him to the breakfast-table in anything but an amiable mood. His father was not there, but Aunt Margaret explained that he had been called away to see a patient.

"It's that smart little Johnny Collins; he's twisted his ankle dreadfully; worse to manage than a broken bone, your father says, and may lay him up half the Winter."

"How did it happen?" asked Bert, absently.

"That's the worst of it," said Aunt Margaret; "some mischievous boys that ought to be sent to the reform school, upset the steps in front of the house."

Bert was wide enough awake now, and staring at Aunt Margaret with frightened eyes as she went on.

"Bijah was off on one of his drinking sprees, and his wife was so anxious for fear he'd lain down somewhere on the track, that she sent Johnny out to look him up. He ran out of the gate, boy fashion, and made a rush for the steps, never noticing they were gone till he pitched down the bank with his foot twisted under him. He must have fainted and lain there some time before he managed to crawl back, and they didn't send for your father till morning. It does seem too hard for that poor woman. Johnny was her only dependence, and such a nice boy."

Poor Bert was fairly sick with horror at the unlooked-for result of the mischief, for though had made a feeble protest, he had really sanctioned it by his presence, and he knew that his father would say he was as much responsible as any one. His father! must he know it? Could he ever hold up his head again if such a disgrace came upon him?

"I'll never tell him," thought Bert; "it would not do the least good now, and it would nearly kill him. I've done with those boys, though, and with such frolics as they are up to."

But it chanced that Bert was not to have his own way about this matter. That evening when he came home smarting under the mortification of failure in his lessons, and a sense of remorse and shame at his own folly, his father called him into his study. For the first time in his life Bert really dreaded an interview with his father, and when he saw upon a chair the hairdresser's sign which he had helped to fasten upon Mrs. McPherson's cow, he was ready to sink with shame. His father talked to him quietly, telling him that for some time the neighborhood had been annoyed by the mischievous and malicious tricks of a set of boys, until some of the residents had determined that they would discover them and make a public example of them.

"If it could have been done sooner it would have saved a great deal of suffering to an innocent boy, but perhaps some serious warning was needed for those who do not hesitate to sacrifice their best friends to what they call fun. This morning Dr. Parker called me into his garden, and after showing me the mischief done to his choice vines and plants by some creature that had trampled over them, he told me that he found Mrs. McPherson's cow in the grounds with that sign tied to her horns. The gate had been taken from the hinges, and the animal had apparently been driven about to do as much damage as possible. It seemed almost incredible that any one would have the boldness to avow such a piece of villany."

Bert sat with his eyes fixed upon the sign, unable to move or speak, but at that instant he saw, written in pencil at the top of the board: "Compliments of Bert Andrews."

"How mean," he exclaimed angrily, "that is some of Will Moore's work."

"My boy," exclaimed his father, looking as if an immense burden had been lifted from him, "I shall be the happiest man in the town to know that you had no hand in this rascally business."

Then Bert's heart fell again. He thought he had only shared in the fun, but he suddenly realized that his companions had so contrived that he should also bear the disgrace and the blame for the unlooked-for results.

After all it was a relief to both father and son when the whole story was told.

Bert was relieved at having made a full confession and feeling himself restored to his father's confidence, while his father was glad of the assurance that his boy had not been guilty of malicious mischief.

"Nothing more fortunate could have happened to you than that this very first adventure should bring you into trouble, for remember, my boy, that the acts themselves would have been just as disgraceful if things had not resulted as they did. The law does not trouble itself about intentions, but holds us responsible for the mischief which results, or which might be expected to result, from our acts."

"Father," said Bert, presently, "I hate to have the boys think I told of them."

"They seem to have had no scruples about telling of you," said his father. "I shall certainly go to their fathers and do what I can to save them from certain ruin. As for you, Bert, I advise you to go and have a talk with Dr. Parker."

Bert never reported his conversation with the good old minister, but they shook hands very cordially as they parted, and the doctor was often heard to speak of Bert as a "fine, manly fellow."

Bert likes fun as well as ever, but he has a habit of looking very cautiously at a frolic, to be sure there are not two sides to it, before he ventures in—an excellent habit to form.—*Church and Home.*

RICE.

Rice is one of the great articles of food, whole nations making it their principal nourishment. It has been cultivated in the East Indies from time immemorial, and from its Arabic name, *aruz*, comes the Spanish name, *aroz*, and our appellation also, through the Latin. There are one hundred and sixty-one varieties known, most of them requiring a marshy ground, like the wild rice of northern lakes. Still there are varieties such as the *dry or mountain rice* raised in Ceylon, Java, Hungary and Virginia. This latter kind is, however, not prolific, producing only fifteen or twenty bushels to the acre, while the swamp rice has produced ninety bushels, yielding forty-eight pounds of clean rice to the bushel. To the Chinese, as to the Southern Hindoos, it is the great staple of food, and their word for rice (*fan*) enters into many combinations. Even the ordinary salutation, "che-fan," answering to our "How do you do?" means "Have you had your rice?" Rice-growing in swampy lands is attended with a fever that defies European constitutions. Negroes, Hindoos and Coolies seem alone able to bear the malaria. Rice grows in a sort of hull that does not easily come off, and has to be removed by rubbing or beating. A Chinese apparatus for cleaning the grain consists of a hopper in the centre which receives it, and it is then ground between the stones, not set so as to crush the grain, but only to free it from the hulls. Of the whole rice crop in China we have no statistics. In the United States, in 1850, more than two hundred and fifteen millions of pounds were raised; though in 1850 it had declined to one hundred and eighty-seven millions, and it is now about eighty million pounds.

POPULATION STATISTICS.

Alabama is as large as England, and yet has only 1,000,000 of people to England's 21,000,000. California, with less than 1,000,000 of people, is very little smaller than France with 36,000,000. Nevada is a little smaller, and Oregon is larger than New York and Pennsylvania combined; so either of these new States could easily hold the two older States' combined population of 8,500,000. We do not think Massachusetts overcrowded with 1,500,000, nor Ohio with less than 3,000,000, nor New York with 4,500,000. And yet, if Texas were settled as thickly as New York, its 1,000,000 of people would grow to 22,000,000; if like Ohio, it would have 21,000,000; if like Massachusetts, it would hold 52,000,000, or more than the whole present

population of the Union. There are only 15 States out of the 38 which have each more than 1,000,000 of people, while there are 14 States which each have a larger area than England with her 21,000,000. Settled like England, these States would have more than 300,000,000. The States toward which emigration is now mainly setting are Minnesota, Nebraska, Kansas, Texas and Colorado. These about equal Missouri in population, while their area is ten times hers. So to be evenly populated like Missouri, sparsely populated as that State is, these five should have 29,000,000; and to be settled like Massachusetts, being ninety times as large, they must have 135,000,000, or three times our country's present population. If the whole territory of the Union were settled like New York, it would contain 270,000,000; if like Massachusetts, 560,000,000; and if it reached England's ratio of inhabitants to the square mile, its population would almost equal the present population of the globe.

THE ROAD TO SLUMBERLAND.

What is the road to Slumberland,
And when does the baby go?
The road lies straight through mother's arms
When the sun is sinking low.
He goes by the drowsy "land of Nod,"
To music of "lullaby,"
When all the lambs are safe in the fold,
Under the evening sky.

A soft little night-gown, clean and white,
A face washed sweet and fair;
A mother brushing the tangles out
From the silken, golden hair;
Two little tired, satiny feet,
From the shoe and the stocking free;
Two little palms together clasped
At the mother's patient knee.

Some baby-words that are drowsily lisped
In the tender Shepherd's ear,
And a kiss that only a mother can place
On the brow of her baby dear;
A little round head which nestles at last
Close to the mother's breast,
And then the lullaby, soft and low,
Singing the song of rest.

And close and closer the blue-veined lids,
And hiding the baby eyes,
And over the road to Slumberland
The dear little traveler lies;
For this is the way, through mother's arms,
All dear little babies go
To the beautiful city of Slumberland,
When the sun is sinking low.
—*Cambridge News.*

EACH DAY ITS VERSE.

In a German village in the heart of Bavaria, in a queer old house, that looked as if it had never been built, but had sprouted and grown and had never been pruned, one day sat by her sunny deep window, an old woman who herself looked as if she had not only grown but ripened, and then been preserved like a prune or a fig, into something sweet and good, that would keep forever.

She was knitting now and had been knitting always, and it seemed that she might continue to knit, as well, if not a little better than not, to the end of time. I dare say she had covered miles of hands and feet in her lifetime, and made them warm. How much of her had gone into needle and yarn who can tell?

But other things are knitting and are knitted day by day. Heads and hearts and souls are knitted all the time.

So, as the needles flashed in the light, old Mathilde said, "No day without its verse."

Before her sat a young girl as fair of face as apple bloom; white and pink and red blended from cheek to brow, and yellow strands of hair lay down her waist. A great Bible lay in her lap, from which she was about to read. Now she paused and listened, and lifted her clear, blue, untaught eyes.

"They are Master Luther's words," said Mathilde, "and good words they are, my Madchen, true as the sun."

"Stitch by stitch,
Minute by minute,
Verse by verse,"

that is the way all good work comes.

"No day without its verse," turned the Gospel of our Lord into the German, for every soul to feed upon and be made strong."

The woman paused. The young girl went on reading the wonderful words of inspiration that have thrilled millions of hearts down through all the centuries to this day. She read, "Let not your

heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. * * * * Whither I go ye know and the way ye know."

At every added sentence the old woman swayed back and forth and muttered, "Yes, yes, yes. That is enough, my Madchen, for to-day—enough and enough, and more than enough. To-day we will have, 'Let not your heart be troubled,' and our hearts will not be troubled. They will be quiet as the warm sunlight falling in the window, untroubled as the birds flitting hither and thither through the vines without. We children of Christ may not be afraid, or dismayed, or discouraged, when He saith, 'Let not your heart be troubled.' Ay, 'tis a precious verse, for He stands on the other side beyond our seeing, and sees the things we may not see, and knows the things we may not know, and so He whispers all the day, 'Let not thy heart be troubled,' for He knows that the worst that can come to any one is not fatal, no, not if this old body is tied to the stake and the flames consume it. To-morrow, child, we will think about the many mansions, and after that about the Comforter, even the Spirit of truth, which in troubled times brings to the remembrance the precious words a poor old head cannot always hold when other things crowd in. So, little by little, stitch by stitch, day by day, and verse by verse, does everything go on, and truth is the same forever."

Little Madchen turned her blue eyes out of the casement, and wondered what good old Mathilde could mean, and wondered too why she liked to be beside the old woman and read the good Book to her. And she wondered too if she would know all about it from first to last. And she thought, "Maybe I shall, if I go stitch by stitch in patience and in love."

Pleasantries.

An Iowa woman has invented a spankaphone.

Butler's Analogy.—*Professor*: "Mr. T—, you may pass on to the 'Future Life.'" *Mr. T—*: "Not prepared."

Lady: "How much is this a yard?" *Clerk*: "Fourteen and sixpence. It is an elegant material—double; it can be worn both sides. If you tear one side you've only to turn it on the other."

No one knows who invented the fashion in society of turning down the corner of a visiting-card; but the fashion of turning down the corner of a street was first thought of by the man who owed a small bill to the tradesman he saw coming.

Danbury has the champion patient boy. He comes from a chronically borrowing family. The other day he went to a neighbor's for a cup of sour milk. "I haven't got anything but the sweet milk," said the woman pettishly. "I'll wait till it sours," said the obliging youth sinking into a chair.

Dr. William L. Breckenridge once said to his mother, "Ma, I think you ruled us with too rigid a rod in our boyhood. It would have been better if you had used gentler methods." She took a pinch of snuff, of which she was as fond as her son Robert was after her, and said, "Well, William, when you have raised up three as good preachers as I have, then you can talk."

A Yankee came running down to a pier just as a steamer was starting. The boat moved off some four or five yards as he took a jump, and coming down on the back of his head on deck, he lay stunned for two or three minutes. When he came to, the boat had gone the best part of a quarter of a mile, and raising his head and looking to the shore, the Yankee said, "Great Jehoshaphat! what a jump!"

Religious Intelligence.

Home.
Father Prescott, of St. Clement's Episcopal Church fame, has, upon advice of his vestry, omitted the burning of candles, not used for giving light during services. The choir features of the worship were not objected to, and will be continued.

Among the delegates to the General Conference of the Methodist Episcopal Church in session at Cincinnati is a Hindoo Christian of scholarly attainments, a man of much influence in the mission churches of India. His name is Ram Chunder Bose. He wears the costume of his native land, which renders him a conspicuous figure.

The delegates to the Methodist General Conference occupied all the pulpits in Cincinnati on the 11th inst. In the afternoon Bishop Simpson preached in Music Hall to an audience of 8000 people, on the "Growth and Ultimate Triumph of Christianity," and his eloquence evoked spontaneous applause. The whole congregation joined in the singing, which was led by two cornets and accompanied by the great organ.

The Methodist General Conference at Cincinnati held an election for four bishops, which resulted in the choice of the following persons: Cyrus D. Foss, D. D., L.L.D., President of the Wesleyan University, Middletown, Conn.; John F. Hurst, President of Drew Theological Seminary, Madison, N. J.; Dr. Henry W. Warren of Philadelphia, and Dr. E. O. Haven, Chancellor of the Syracuse University, N. Y. Bishop Simpson introduced a resolution, which was adopted, approving the project of holding an Ecumenical Council in London in August, 1881, and requesting the appointment of two persons to act with Bishop Simpson, on behalf of this General Conference, in making arrangements, and also requesting that at least three bishops be appointed as delegates.

The Philadelphia Tract and Mission Society, under their charter of incorporation, held their first meeting in the rooms of the Society, No. 1224 Chestnut Street, on Tuesday evening, the 4th inst. Mr. John S. Cummings was called to the chair, and Dr. C. E. Cadwalader chosen secretary. On motion the following officers were elected for the ensuing year: Theodore Barret, President; John S. Cummings, First Vice President; Isaac S. Williams, Second Vice President; Robert A. Kyle, Secretary; Henry B. Riehl, Treasurer. Honorary Vice Presidents.—Rev. Richard Newton, D. D., Rev. Samuel E. Appleton, Rev. Charles D. Cooper, Rev. J. B. Dales, D. D., Rev. H. A. Boardman, D. D., Rev. William P. Breed, D. D., Rev. J. Wheaton Smith, D. D., Rev. T. W. J. Wyllie, D. D., Rev. P. S. Henson, D. D., Rev. A. A. Willits, D. D., Rev. Anthony Atwood, Rev. Charles Wadsworth, D. D., Rev. Thomas X. Orr, Rev. W. J. Mann, D. D., Rev. J. M. Crowell, D. D., Rev. L. E. Albert, D. D., Rev. Jacob Todd, Rev. T. P. Coulston, Rev. Robert Ellis Thompson, D. D., Rev. Lawrence M. Colfelt, Rev. W. R. Nicholson, D. D., Rev. W. N. McVicker, Rev. T. B. Neely, Rev. William M. Baum, D. D., Rev. T. Doughty Miller, Rev. J. B. Reeve, D. D., Rev. B. L. Agnew, D. D., Rev. H. L. Hoffman, Rev. L. Y. Graham, Rev. William B. Wood, D. D., Rev. W. F. C. Morsell, Joseph F. Jagers, Gen. Superintendent; John B. Stryker, Financial Agent. Solicitors, William W. Porter, Robert N. Willson. The following gentlemen constitute the new Board of Directors: William Purves, John S. Cummings, Isaac S. Williams, Hyman L. Lipman, A. Chas. Barclay, G. Price Cunningham, Alexander Whilldin, George Griffiths, Joseph B. Wiswell, Arthur M. Burton, John Alexander, Robert A. Wilson, C. E. Cadwalader, M. D., Richard Wood, Robert A. Kyle, Hickman Denning, John M. Rowe, J. Lewis Crozer, Joseph K. Wheeler, Jas. C. Allen, John C. File, Lars Westergaard, Chauncey H. Brush, Lewis U. Bean, Henry Maule, William M. Runk, Clinton C. Hancock, Isaiah Rudy, Theodore Barrett, Henry B. Riehl, Peter R. Hamsbury, John R. Whitney, Thomas Potter, Jr., William W. Porter, Charles B. Grant, William J. Miller, Charles M. Baker, Philip Heppie, Samuel W. Brown, Samuel S. Keely, Mark T. Willis, Abner Lincoln, William Eyre, Cicero Hunt, John T. Monroe, James Grant, Andrew Little, William R. Scott, Samuel Entwistle, William R. Palmer.

Abroad.
The Methodist mission at Buenos Ayres has a membership of fifty-four who speak English, besides 107 probationers, 100 of whom are Spanish-speaking people. It has two Sunday-schools and 360 scholars.

At Freiburg in Baden a manuscript psalter belonging, it is believed, to the second half of the eighth century has been found. It is presumed that originally the document was the property of a monastery on the west bank of the Rhine.

Complaint is made of a dearth of ministers in the State Church of Baden. There are 376 parishes in the Grand Duchy, and only 367 clergymen, when 425 are required. Some twenty-two curacies are vacant, and appeals for ministers are not heeded. The stipends are said to be very small, and the body of the clergy very rationalistic.

Protestant churches are multiplying very rapidly in Italy. Of churches which have services in a foreign tongue for foreign people there are fifty; of churches composed of Italian converts from Catholicism there are 130, of which the Methodists have forty-four, the Vaudois thirty-

nine, the Free Church twenty-one, the Baptists nineteen, the Plymouth brethren fifteen.

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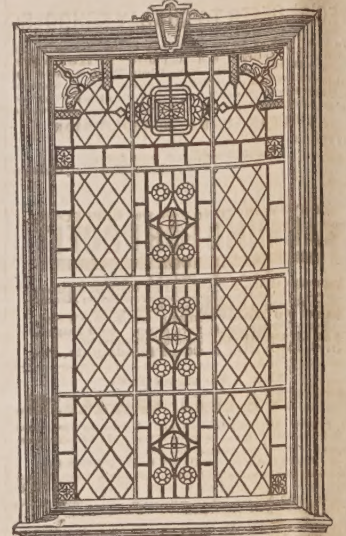
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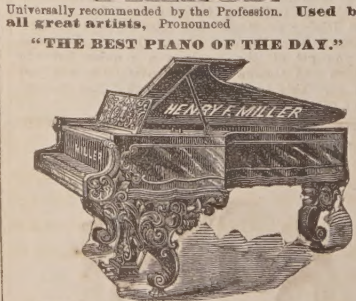
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